

Improved Instruction **IN KHASI**

KA
Jingpynroi bad Jingpynriewspah
IA
KA JINGHIKAI
IA
KA KHASI

HA KI SKUL, COLLEGE BAD UNIVERSITY



CENTRE FOR CONTINUING EDUCATION
NORTH - EASTERN HILL UNIVERSITY

REFERENCE
Not to be Lent out

Improved Instruction IN KHASI

KA

Jingpynrai bad Jingpynriewspah

IA

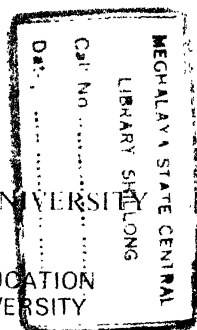
KA JINGHIKAI

IA

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HA KISKUL COLLEGE BAD UNIVERSITY

CENTRE FOR CONTINUING EDUCATION
NORTH - EASTERN HILL UNIVERSITY



Edited by

DR. HAMLET BAREH,
READER AND DIRECTOR,
EXTENSION LECTURE COURSE
ON KHASI

(AUG. 9-15, 1976)

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Don shibun ki nongrim jong ka jinghikai ha kane ka kot. Hynrei nalo ba ngi la pharia bha ia ki khmat ba donkam jong ka jinghikai kaba iadei bad kine ki por, katto katne ki lynnong ki iahap bad ka ktien - ha ka nongrim ba kyrpang jong ka. Ki jingthoh ki pynpaw ia ki syrtap jingmut ba shongspah. kumjuh ruh ka jingiaid ryngkat ka ktien bad ki lyngkha ba pher kiba kynthup ia ka longiing long sem, ialang sahlang, longshnong longthaw, ka hima sima synshar khadar, ka trei ka ktah, ka khali pateng ter ter Ki lynnong, ka nongtymmen ka ktien bad ka thoh kiden shibun ki atiar ban pynnep ia ka pyrkhath pyrdain kaba iadei bad ki parom. (ki jingmut barieh bad ba paw jong ki). kumjuh ka jingiadei ka thoh ka tar bad ki sur lum sur wah, sur put sur tem bad ki sur kynud bad kumjuh ruh ka jingiadei ka thoh ka tar bad ki dur bapher jong ka art. Haba kren shaphang ki kam thoh History la sngewdonkam kumjuh ban pynshong nongrim ia ka History ha ki khanapateng, ki dur maw bad ki mawbynna bad kiwei pat ki phngit. Ha kane ka pateng la sngew ba ka thoh ka tar ka dei ban long ka lyngkha ba iar khnang ba ka ktien kan long ka nongrim ym tang ia ka art hynrei ba lyngba ka thoh ka tar, lah ruh ban tei ia ki tyllong ki tnat science bapher bapher, kiba ka pyrthei baroh sawdong jong ki. ka iabeh - sha kita ki thong jingstad. Kumta haba ngi wad ia ka nongtymmen ka ktien, ngi hap ruh ban wad ia ka nongrim ba mynta ba ki jingstad pyrthei ba mynta ruh, khamtam ha ka science, kin roh ka dong ba biang slait - ban tbeh, ban phyrnai bad ban tyngshain lyngba ka thoh ka tar la jong.

Ha kane ka kot, ngi la pyni ruh ia ka kyrdan kane ka ktien jong ngi kum ka ktien Austric bad ki kher ki mer jong ka. hapteng ki kynhun ktien ba khraw bun paid bad ki ktien rit ktien ria ha kane ka Sub-Continent. Shaphang ki dialect, ki rukom ringsur bad teng khat ka Grammar ruh ka pher, na kawei ka jaka sha kawei pat. Kaei ka daw ? hynrei haba ngi phai sha ka ktien Mon-Khmer,

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ngi shem pat ba baroh ki wan na ka juh ka tlong. Kane lehse ka long ka jingtip ba thymmai.

Nalor ki jingpule bac kynthoh halor ka ktien. la kdew ruh ia ka thoh ka tar kumba ka la paw ha ki dur ba pher. La natg sngew donkam ia ki atiar ban pynjih ia ka - ban bet ia u symbai khnang ba ki syntiew ba thymmai kin puh itynnad bad ryntih hapoh ka jingsumar ba paka..

Ka jinghikai ka la ioh suh thied bha naduh ka sla 110-167 bad 223-240 ha kane ka kot. Kane ka long ka jingiarap ia ki nonghikai ban pyndonkam tista ia ki atiar hikai bad pyndonkam lut la ka huit ka lad khnang ba ka jinghikai kan long kaba thikna. Kumta kane ka kot ka teder ia ki nonghikai naduh Primary. La pyn ia ki bhah bapher ba la kdew ia ka rukom hikai ban pynjanai ia kane ka kam ba donburom jong ka jing shakri kaba ngi dang der ban ia dem diap khnang ban pynphyrnai ia ki ing hikai ha kylleng.

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ERRATA

Page	Para	Line	Pule
1	5	9	nad--and
15	3	12	jin--jing
37	2	1	kyrtena--kyrteng
37	3	4	per--por
39	last line		bna- bna-
40	3	8	kik--ki
41	4	7	pynmih --u la pynmih
41	4	9	ki ong--ki long
44	1	1	long- i ong
45	4	5	ka kot- ki kot
46	2	2	ong- -khot
47	1	7	rongpynkylla --nongpynkylla
47	last line		U snem --ka snem
48	1	1	Le --IA
48	4	9	ia --ia ka
48	4	21	langshwa --longshwa
49	4	4	bad ki--delete
50	2	5	dlen- dien
51	1	6	pynrshang --pyrshang

	I bid		bat ben
52	2	10	kien k'ien
"	3	"	bihe bihet
56	5	3	kba- k'ba
58	4	"	jukka juk ka
61	2	1	kahm- kham
61	3	1	khas- k'hasi
62	1	3	peotry poetry
69	3	1	thte the
70	5	1	apprared appeared
72	3	2	kolro kol or
73	6	7	concreate concrete
75	1	7	varous various
75	7	6	leterature literature
100	4	4	jingryntih jingryntih
113	9	2	peotry poetry
116	3	6	jingban jingbang
127	3	8	pronounciation- pronounciation
131	3	3	it in- it is
135	1	4	ays- days
136	2	8	Complexity—complicity

139	3	20	Source—source
169	3	10	kum latin kum ka latin
178	2	4	immediate immediate
178	2	6	trem trem
178	2	7	decide decide.
178	2	17	quieted— quiet
179	2	19	odf—of
179	1	1	critic critic
179	2	1	bae be
179	3	4	doeas— does
180	1	3	certainly - certainly
180	2	5	detached detached
180	2	20	works works
180	2	21	great great
180	last line		experience experience
181	1	8	magazine magazine
181	2	6	creative creative
183		16	whole - whole
191	1	2	permanent—permanent
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207	1	13	pypn--pyn
207	2	6	lympurng- -lympung
209	1	10	jingrwai- -jingrwai
210	2	29	dieugsniang- -Diengsning
211	2	11 --12	iasngap -delete
217	2	13	mattear- -matter
218	2	7	develope develop
220	2	14	mora- -moral
230	2	3	jingai -jingrai
232	6	2	displine - -discipline
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240	last	1	meetings meeting.

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EDITORIAL

This book contains a series of papers and articles read And delivered at the Extension Lecture Course on Khasi Language Teaching of the North-Eastern Hill University held on August 9—16, 1976. We have great pleasure to publish in the Part One and Two of this series, the Introduction by Capt. W. A. Sangma, Chief Minister, Prof. P. G. Marbaniang, Minister, Dr. C. D. S. Devanesen, Vice-Chancellor and Dr. R. S. Lyngdoh, Speaker. We are grateful for their constructive suggestions towards further developing the Khasi Language and teaching.

Part Three presents some papers which depict the present condition of education in the Khasi and Jaintia Hills Districts and the system of teaching of the mother tongue. The papers seek to reconstruct the system of teaching in particular the mother tongue. Besides, additional articles have been provided with regard to the position of Khasi in the family of the Indian Languages, the origin of the language and the dialects. The papers also highlight new trends in the present educational usage such as *guidance and counselling, syllabus, examination and teaching methods and the teachers' roles and responsibilities* in enlarging the mental and intellectual horizon. This section is so devised and prepared to fit in with the B.Ed. and B.T. syllabus in Khasi. This book, therefore, provides the necessary guidance to the Khasi teacher for improving the system of instruction.

In Part Four of this book, we have incorporated Six selected papers on the different themes delivered at the Symposium on Literature of the North-Eastern Hill University which was held in May 26—27, 1975. As the subjects are so interrelated, we hope that the papers will be of immense use to teachers for promoting creative works in the College and School circles.

(ii)

The suggestions tendered by the Sub-Committee appointed at the final meeting of teachers during the Extension Lecture Course have been published in Part Five. This section seeks to motivate the academic institutions and teachers in the further enrichment of learning, the shaping of creative personages and sharpening of the intellectual acumen of the students under instruction.

The University, College and School authorities are hereby invited to implement these suggestions with a view to improving and enriching the system of education so that the seminars and courses organised in this respect will have a useful role in this very important field.

The Department convey their deep sense of appreciation of the University, College and School Teachers who have contributed such papers and also to all concerned who attended the course and participated in the deliberations.

KA 'TIEN - SHWA

La pynrung ha kane ka kot ia ki jingthoh na ki nonghikai University bad College kiba la pule bad iakien ha ka Extension Lecture Course on Khasi Language Teaching jong ka NEHU kaba la pynlong da ka Department of Continuing Education ha U Nailer 9—12, 1976 na ka bynta ban tei thymmai ia ka Jinghikai ia ka Khasi ha ki kyrdan bapher naduh ki skul haduh University. Ngi sngewthuh shai ba kane ka kam kan ym lah roi da lei lei ha ki kyrdan University bad College lynda la sdang ban tei shuwa na trai naduh ki 'persara ba sharum bad ki primary class. Ha kine ki sngi. la don ki jingpyrshang ban pynroi ia ka jinghikai ha ki phang baroh ban pynphriang ia ka jingnang jingstad bad jingshemphang bad ryngkat bad ka, ia ka jingtip briew tip Blei. Lada ngi biang ka khlien bad duna lane dkoh pat ka jingtipbriew. kata hi ka long u maw jynthut ia ka jinghikai ba bniah bad ba paka tam bad ka jingkhang lad ia ka jingroi bad jingiaid shaphrang jong ka Jaitbynriew. Ngi sngewbha ba ngi la ioh sdang da ka *Khasi ka Ktien jong ngi* ha kane ka kam ba mardor ban tei thymmai ia ka jinghikai Skul, College bad University ha ki subject baroh jong ka Art, Fine Art, Creative Art, Humanities, Social Science, Physical Science, Life Science, Technology, Vocational Education, etc. Ngi ngeit ba ki nonghikai, ki nongpule bad ka Ri baroh kawei kan pdiang ia kane ka kabu ksiar ban ia don kti lem ha kane ka kam ban pynlong ia ka *Khasi ka subject ba phyrnai, ba bat iktiar bad ba riewspah*. Ki jingkylla ki la wan lyngshop, ki jingsniew ki la ioh shong khet bad ka jingkylli kaba mih ka long kumno ban seng nongrim pat ia ka jinghikai ban iadei bad ki por mynta khnang ba ki khynnah kin ym iaaid sakma hynrei ba kin da long ki nongtei Ri kiba shirhem bad shisha, kiba biang ka khlieh bad stet ka kti ka kjat bad ym dei ban pynbiang tang ban pass examination. Ki 'persara jinghikai bad ki nonghikai, bad ki bor syndiat ki don baroh ka bynta bakhraw eh ha kane ka kam. Ia

kine baroh ngi la buh ha ki San tylli ki Thup ba la vynrung ha kane ka kot.

Ha ka Thup ba nyngkong bad baar, la shon ia ka Jinglamphrang na u Capt. W. A. Sangma, Chief Minister, Prof. P. G. Marbaniang, Minister, Dr. R. S. Lyngdoh, Speaker, bad u Dr. C. D. S. Devanesen, Vice-Chancellor. Ngì ai khublei ba k'ne ki Rangbah ki ia kynpham bad don kti lem ha kane ka phang.

Ka thup kaba lai ka kynthup shiban ki jingthoh na kē nonghikai University, College bad ki nongsynshai skul, kiba iadei bad ki lad ki rukom ban pynthymmai ia ki rukom hikai ha ki kyrdan bapher bad kumno ba ka Ktien la jong kan da don shisha ka nongrim ba paka ba kan da ioh suh-thied bha, bad khadduh eh ban da sei ki sla, ki syntiew bad ki soh kynsai—khnang ba ki khlur kin tyngshain pat bad ban sei ia ki paila kor—na ki sop tnum ki skul bad ki College—kylleng ka Ri. Donkam ban leh bniah khnang ban pynngam ia ka jinghikai shaphang ka ktien la jong ha ka rukom ba dei. La pynshet ruh ha kane ka Thup ia kiwei pat ki subject bynrap shaphang ka *Thymmei bah* ka Ktien Khasi, ka *Nongtymmen jong ka ktien*, ki *Ktien Khun (dialects)* nalog ka ktien Sohra, ka kyrdan ka *ktien hapdeng ki Ktien India* nalog ba la bynrap ruh ia kiwei ki phang kiba iadei bad ka *Jingioh kynti ia ka jingstad*, ka *jingpyndonkam bu biang ia ka*, ka *Jingkdew Lynti ban pynsan bad pynbit ia u/ka khyannah*, *Ki rukom exsamin kiba donkam eh*, bad ka *Bhah jong U/Ka nonghikai ban plie ia ki khyrdop jing stad* ha ki nongshah hikai bad ter ter. Kane ka Thup ka iadei bad ka course B.Ed bad B.T. ha ka Khasi.

Ka Thup basaw ka kynthup 6 tylli ki jingthoh ba la *pule bad iatai ha ka Symposium on Khasi Literature* ba la pynlong da ka Department of Continuing Education jong ka NEHU ha u Jymmang 26—27, 1975. La baap hangne ia ki phang ka pyrkhat py.dain bad ka thoh ka tar kiba don ha khlieh u Khasi. Kine ki jingthoh ki iadei bad iaien bha ruh bad ki subject ba la pynmung ha ka Thup balai.

Ka Thup basar bad ba donkam eh ka kynthup ia ki Jingtyrwa bad Jingri jingmut jong ka Committee khun (Sub-Committee) ba la thung da ka Jingialang jong ki 80 ngut ki nonghikai, ki nongsynshar bad kiwei ki rangbah kiba la wan sha ka Extension Lecture Course. La buh ia ki ban long ka jingiarap ia ki Nonghikai ha ki kyrdan bapher bad ki bor synshar jong ki College bad Skul ban pyntrei kam bad pynriewspah ia ka jinghikai, khnang ba kine ki shlem kin da pyniar shisha ia ka jingstad, pynmih ia ki 'riew-radbah, pynnep ia ka jingmut bad pynkhlain ia ka jingim —La khot srgewbha ia ka University, ki College bad ki Skul baroh ban pyntrei kam thikna ia kitei ki jingtyrwa. Ka jingialang ka iakut ban phah ia ki sha baroh ki College bad ki Skul ha ka Ri.

Ngi ai khublei ia ki nonghikai University bad College kiba la dor kti bad pynkhreh ia kitei ki subject bapher bad ki jingai jingmut ban iatei. Ngi ngeit skhem ba kitei ki jingtrei shitom kin ym kut reh tang ha ka ktien hynrei ba baroh ki College bad Skul kin sei bor ban pyntrei kam ban tei thymmai ia ka jinghikai.

Ngi ai khublei ruh ia baroh kiba la iawan sha ka Symposium on Khasi Literature bad ka Extension Lecture Course on Khasi Language bad khamtam ia kito kiba la phylliew jingmut ban pynphuh pynphieng ia ki kam ki jam baroh ba ngi la pynmih madan hangne.

Part I

PREFATORY

- i) Message**
- ii) Foreword**
- iii) Inaugural Address**



CHIEF MINISTER
MEGHALAYA, SHILLONG

5 June, 1975

MESSAGE

I am glad to learn that a Symposium on Khasi Literature was held on May 26 and 27, 1975 under the auspices of the North-Eastern Hill University. It is also understood that a journal will be brought out with all the relevant papers and proceedings of the Symposium.

Khasi Literature has played an important role in the revival of this indigenous culture and has been enriched with the contributions of renowned poets and authors in its various fields. Such activities planned and organized on these lines will largely benefit the public to appreciate their literature better and also help the authors to be involved in these problems connected with literature.

I congratulate Dr. Chandran D. S. Devanesen, Vice-Chancellor for his deep interest in the culture and welfare of the people in the North-Eastern region and Dr. H. Bareh for organising this Symposium, which had been a great success.

I hope that the journal will throw light on these aspects and encourage understanding and cooperation among the authors.

W. A. SANGMA



PROF P. G. MARBANIANG
MINISTER, EDUCATION
YOUTH, SOCIAL WELFARE,
GOVERNMENT, MEGHALAYA
SHILLONG.

FOREWORD

I am glad to see these papers which were originally presented at a Seminar on the Khasi Language are to be published in Book form. I am sure that this volume will go a long way towards encouraging the teachers and other scholars interested in the pursuit of research in the Khasi Language. Since the Book contains the papers presented by the people who are academically qualified, especially in the field of Khasi literature, I am sure they have brought both scientific objectivity and the methods of Philology to their study of the History and Development of the Khasi language. Since this volume is the result of a great deal of corporate discussion among a good many people in the Seminar, I hope it will throw more light and it will help to further the process of study and research of the language.

I congratulate each and every one who has contributed to this volume and I wish them all the best.

P. G. MARBANIANG

A Symposium on Khasi Literature

Inaugural Address by DR C. D. S. DEVANESEN,
Vice-Chancellor
On May 26, 1975

It gives me great pleasure to be present with you this morning at the inauguration of this important and significant Symposium on the Khasi Language. Undoubtedly one of the important functions of NEHU and its Vice-Chancellor is to act as catalysts for the further development of the hill areas. I am glad we are making a beginning today which could lead to many worthwhile developments. We hope that what you do and achieve here will serve as a model for similar symposia for other developing languages within the jurisdiction of NEHU.

I am no expert on languages but I would like to share with you a few thoughts which I have had about our Indian languages in general and Khasi in particular.

Some people tend to view our country as a veritable Tower of Babel because of the large number of major languages and dialects which exist. A further complication, they would argue, is the multiplicity of scripts. Added to this battle of tongues and scripts is a further dimension of possible linguistic chauvinism. And so I am sometimes asked whether it is wise to encourage languages if it is only going to add to further linguistic differentiation and the feeling of a separate identity. If every language and dialect is encouraged to find a place under the sun, are we not only compounding the existing fissiparous and centrifugal tendencies which are making the unification of the country difficult?

These are questions which we must face honestly and realistically in terms of our educational policies. First,

we must accept the fact that ours is a pluralistic society in which the diversity of languages need not always be viewed negatively. We have, apart from the classical literature of the past, a growing body of modern Indian Literature which is enriching the life of the people. Our universities must make available to our teachers and students the creative writings in all Indian languages so that instead of suspicion and hostility there will be mutual appreciation and tolerance. We must love our own mother tongues while learning to appreciate and respect the mother tongues of others. We are not the only country with multiplicity of languages and can learn from what the USSR and China are doing to foster unity in the midst of linguistic diversity.

In the second place, the spread of culture and scientific knowledge requires that we pay more attention to our languages. Some critics aver that the trouble with our languages is that they have become too rhetorical and political instead of being the media for the communication of cultural and scientific knowledge. The same critics say that the major use to which our languages are being put today is for emotional and rhetorical appeals to the masses to sway them in elections. Now this is certainly unavoidable and inevitable in a large democracy like ours and may even have certain values like making the masses politically conscious. But how are the masses to judge the spate of public oratory and political demagoguery if their knowledge of their own language is still weak in logical, rational and scientific content?

Therefore, one of our major responsibilities is to make our languages better media for the transmission of modern rational thought and scientific and technological knowledge so that their content becomes more cultural and knowledge-generating while sharpening the critical and analytical faculties.

Language is also an important instrument of social change and transformation. Our languages cannot avoid this moral responsibility for promoting social and economic change. It is through language also that we come to under-

stand the meaning of freedom, liberty and justice for our own people and for all mankind. The task of education is to make language a means of widening horizons, which ultimately enables people to sense the universality of culture and the oneness of humanity. A university by its very nature cannot be divorced from universalism and our language policies should be framed within this humanistic context.

Coming now to the Khasi language, I would like to make a few points which reflect my admiration for this language though I am speaking without any adequate knowledge of it.

I have learnt from what little I have been able to pick up that Khasi shows how a language can be a rich and vibrant language even if it had no script in the past. I admire the way in which Khasi was preserved and enhanced in spite of its not having adopted a script till comparatively recently.

The other striking fact about Khasi seems to me to be the way in which it has preserved its intrinsic quality and character inspite of being subject to other powerful language influences. Any language is enriched by borrowing but not at the cost of losing its own identity. Khasi has managed to remain intact as a language with great potentialities for growth.

I am also struck by the very evident poetic strain in Khasi. What the Lake District was to Wordsworth, the Khasi hills seem to have been to the Khasi people giving them an inborn love of nature. The hills and dales, the rivers and streams, the blue skies and scudding clouds, the whispering pines and the drumming rains have evoked a sense of arsthetic appreciation for the trinity of God, man and Nature.

Finally let us remember that Khasi provides us with a link with neighbouring South-East Asia as a member of the Mon Khmer family of languages. When one thinks of the historic past, the glorious temples of Ankor Wat come

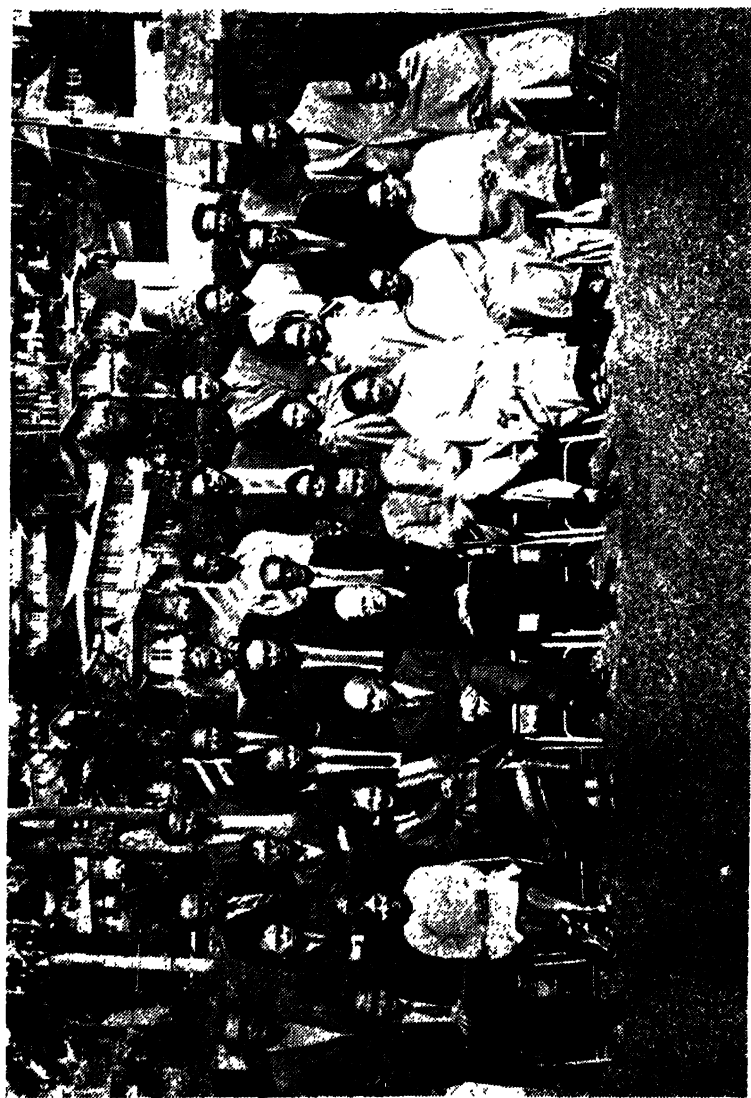
to mind. But recent events remind us of the living present and the pregnant future and the annihilation of distance which makes it imperative that we should develop better understanding and closer ties with South-East Asia.

In conclusion may I once again wish this Symposium a success in its laudable attempt to promote this living, growing language. The aims of the Symposium are in keeping with the terms of the Act which expressly states that the University must work for the 'intellectual, academic and cultural advancement' of the people of the hill areas. But I also feel that Khasi has its own contribution to make to the rest of the country. I hope the rest of India will benefit by learning more about the sturdy spirit of the people of the hills, their love of nature and their cultural heritage through a study of a language like Khasi.

KHUBLEI

Ki Nonghikai kiba la wan sha ka Extension Lecture
Course : Tarik 16, Nailar 1976





SYMPOSIUM

ON

KHASI LITERATURE

North-Eastern Hill University

May 26 -27, 1975

(Department Of Continuing Education)

Sitting (L to R)

—

H Syiemlieh, Miss M. Laitflang, Miss S. Swer, R. T. Rymbai,
S. J. Duncan, R. S. Lyngdoh, Mrs G. Syiem, Mrs A.D. Tham,
Mrs H. Giri, Miss Nongbri.

Standing (Second Row)

—

W. L. Tiewsoh, K. W. Nongrum, B. S. Thangkhiew, R. J.
Khongwir, D. L. Warjri, A. W. Khonglam, Miss Nongrum,
Miss T. Pyrtuh, Miss J. Nongbet, L.G. Shullai, W.R. Laitflang,

Standing (Third Row)

—

C. Wolfiang, H. Bareh, O. R. Thangkhiew, V. G. Bareh, B.
Pakem, B.C. Jyrwa, A. Basaiawmoit, S. Khongsit, B. R.
Kharlukhi.

Part II

KA JINGLAMPHRANG

DR. R. S. LYNGDOH,

Speaker,

Meghalaya Legislative Assembly

U Khasi Ha La Ka Ktien

DA U BAHDUH R.S. LYGDOH, M.A., Ph. D

Naduh ba dang kynthong ka pyithe i bad ba dang kyn-
deng ka breng, kata naduh ki sngi barim jong u Hynniew
Trep u Hynniew Skum, u khun Khasi khara u la don la ka
jong ka ktien. Ka jaid bynriew Khasi ka ngeit ba dei u
Blei Trai Kynrad uba la pynkhamti ia kane ka jaid ktien
ba kyrpang ha ki khun ki Hynniew Trep. Dei na kata ka
daw ba u khun Khasi u ngeit ba ka ktien kaba u la ioh
nongkynti, kam dei tang na ka bynta ban padiah u thylliej,
hynrei ka dei ka jaid ktien kaba don ka bor ba maian. Sngap
kumno ki tymmen ki ong. "Wat kren pathar ia la ka ktien—
wat padiah jynde i than ia la u thylliej. Ka ktien Khasi
ka dei ka ktien don hukum don kular, ka ktien shong sbai
bad ka ktien shong-blei". Dei na kata ka daw ba u khun
Khasi u ong ba ka ktien ka dei ka Jubanlak.

Naduh ki tmier jong ka hyndai, u khun Khasi u ngeit
ba ka ktien hok ktien sot ka lah ban wan rah ka bainong
kaba khraw tam ia u briew shimet ne ia ka jaidbynriew.
Hynrei lada pyndonkam thala ia ka ktien khlem da khan khlem
da thew, ka lah ban bam pong pynban ia ka longbriew man
briew. Dei na kata ka daw ba u khun Khasi u da pyrkhut
bad u da khan da kumno ban pyndonkam ia ka ktien kat
kum ka por, kat kum ka khep bad kat kum ka jingjia. Kum-
ta, u khun Khasi u sain dui ia ka long briew manbriew da
ka tien hok' 'tien sot. U sain kur sain kha, u sain riti bad
seng hima ruh da ka 'tien hok. Tang shi kyntien hok un
kren, u lah ban pynieng ia ka Daw namar ba ha ka ktien,
ka la don lypa ka Hukum bad ka Kular. Dei na kata ka
daw ba ka ktien Khasi ka im bad kan iai im kum ka jaid
ktien ba kyrpang ha sla pyrthei.

Ha kawei ka por, uwei u mynder, katba u dang peit ia
ka jingkyingah khlieh jong ki nongkam ne ki nongkhang
kham ha lypung ki rangbiri, u la kylli ia uwei u tymmen
Khasi kumne: "Aiv kitai ki nongai ksuid ki kren byrtong
kattai kattai?". Uta u tymmen u bynthiaw kysan sha
khyndew; bad u kynhied: "Iaei me kren pyntad dor katta

katta?" Uta u mynder u la pan map bad u la kyrpad ban ioh jingshai. Uta u tymmen u la batai lyngkot kumne: "Ngi seng ia ka niam ka rukom da ka Hukum. Ngi sneng ngi kraw ia ki khun ki kti bad ia ki pyrsa para baroh, ngi sain dur ia ka longbriew manbriew baroh, ngi seng nongrim ia ka buit ka akor, ngi sain dur ia ka longiing longsem baroh, ngi sain dur ia ka longkur long jaid, ngi seng ia ki shnong ki Raid bac ia ka It ka Hima, ngi sain riti bad sain pyrthei, bad ngi seng nongrim ia ka Burom da ka ktien hok ktien sot. Wat la ngi long kiba rit paid, pynban ngim ju tieng ia u nongshun nongpen. Lada u nongshun un wan tur da u phup u pyrton uba ngim lah niew shuh ruh, ngi tip ba lada ngin kren tang shi kyntien hok bad ngin pyllait tang shi khnam, u phud u pyrton jong u nongshun shu lko pom. Wat ha ka rengbiria, ngi bat ia ka kular kat kum ka hukum. Ka liang ka bym bat ia ka kular kat kum ka kyntien hok kaba la ia buh ka ju rem. Dei namarkata ba ngi ngeit ba wei haba la ksan ha ka ktien, la jop lypa ia ka thma. Wat ia kane ka biria ruh ngi la ioh nongkynti na ka mei nonghukum. Wat ia ki mirad runar kiba la pynjet ia ki jingui jingdup ngim ju pyniap thala khlem da ioh ia ka hukum bac khlem da ksan lpa ha ka ktien. Bishai ruh kumno u Khasi u khan. u khad, u shat u khein, u jer u thoh, u knia u khriam bad u duwai u phirat—hato ym dei na ka bynta ba u ngeit ha ka bor jong ka ktien don kular? Haba pang ba jhia bad haba shit ba lynga, tang shu dud thynrei da ka ktien hok la lait sngi lait ia. Haba bakla ka kti ka kjat ha ka ding ka theh, tang shu pyrsad da ka ktien hok la lait ka shit ka tyrha. Haba pang shympet ki shympriah kti shympriah kjat, tang shu pyrsad da ka ktien hok, la them la jem ka at ka sieb. Haba at ka kpoh haba suh ka snier, tang shu dud sabuit, la jem la koit. Hato kine kiei kiei baroh kim long na ka bynta ban pynkhray ia ka Hukum u Blei bad ia ka buit u briew? Ngi wan long briew sha pyrthei ban kamai ia ka hok. Ngi tip pat ia ka hok da kaba pan hukum da ka ktien hok. Haba la ioh ia ka hukum, ngi pynieng ia ka Daw-bah khnang ban khie ka rasong ha la ka ksaw ka kpong ba ngin ia kyrsei ban ia roi bad ban ia phriang Ngam don por mynta ban batai lut ia kiei kiei baroh, tang

ba wat kren bieit shuh". Uta u mynder u pyndem niuh-mat da ka jingsngewlehrein bad hadien ba u la pan map biang, u leit noh sha la ka lynti.

Katba ki spah snem ki nang iaid lait. ki khun ki ksiew jong ki Hynniew Trep ki la nang roi nang iar bad nang phriang. La mih bun ki shnong ki thaw, la mih ki Raid ki Muluk bad la mih bun ki It ki Hima. Katba nang phriang kumta ka sur kren bad ka rukom pyndonkam ktien ruh ki la nang pher nang pher na kawei ka jaka sha kawei ka jaka. Hynrei wat la ka rukom kren jong kawei ka shnong ka iapher na kawei pat ka shnong. pynban baroh ki ktien kiba kien da ki shnong ba pher ba pher kiba don hapoh u pud u sam jong ka Ri Umsnam u Kni u Kpa: "naduh ki them ka wah Rongdi shaduh ki lyhuh ka wah Kupli bad naduh kjat lum ka Meikha shaduh pyntha ka wah Rupa", ki dei tang ki rong ki rup ba phuh ba phieng jong ka ktien Khasi.

Ban pynsabut ia kane ka jingshisha, uwei u rangbah u iathuh kumne: "Kum ki Khasi, ngi ia kren da ka 'tien Khasi. Ka 'tien-Sohra, ne ka 'tien-Shala hi ruh, ki jong ki bynta jong ka ktien Khasi. bad ki don ka bynta kaba khraw ha ka. kumba ki long kiwei kiwei pat ki jait ktien Khasi nongkyndong kiba ki Sohra ki khot 'Ktien Nongwei. Ba dei kine ki jait ktien Khasi nongkyndong kiba tei ia ka ktien Khasi, bad ka ban pynheh pyniar ia ka lashai la shing-i, katba ka thoh-ka-tar Khasi ka nang jam shaphrang. Ka 'tien-Sohra ka lah ban don kum ka jinglong-nongrim kaba khraw ha kaba la tei ia ka ktien Khasi hynrei lada him kyrang ia ka marwei hi ha khmat ka ktien Khasi, ka long ka 'ktien Nongwei'.

La bun snem mynta shisien nga la kren ia-iaid da ka ktien Mawshai, ia ki khynnah kiba ialehkoi ha phud um, ka Sohryngkham, kita ki khynnah ki la ong para ki hi! Wa! u kien da ka ktien Khasi".

Uwei pat u riew tymmen na Nongkram, uba la khlad noh na pyrthei la kham slem u iathuh kumne: "Hab: nga

Elias, Fr. A: Ka rukom spel Dak ia ka Ktien Khasi Ka Syngkhong ngtip Vol. II. (1960) No I.P 28

ka la nangroi nangroi ha ka thoh ka tar, u Khasi u la nang-kiew ha ka pule kot pule sla. Ba ka ktien ka roi dei namar ba ka kdup ia kiwei pat ki symboh kyntien kiba kam don, ne kiba kham shoh, kham khia, kham iahap, kham thar ban ia kiba la don lpa. Ka wah kam lah heh tada ka khyn-dat roh ia kiwei pat ki tnat ba wan hap ha ka. Ka duriaw pat ka lum lut. U nongsynshar uba stad u iai shah ia baroh, u ngap bad u pdiang ia kaba bha. Ynda haba la thaw ba un jot, um ju lah shah iano iano. Kane ka dei kumjuh ia ka jaitbynriew ne ka ktien jeng ka. Don teng teng mynta ka jingkyan ba ka 'tien Khasi, ha ka jingthoh ka dei ban long tang ha ka 'tien Sohra nylla khlem thohbria. Ngi dei ban sumar ia kiba kum kine ki pyrshen ba kin ym pynsniew dur ia ka 'tien Khasi.....kum ki khun ngeit sneng jong ka iing, ngi iaid sawdong ka ri ban wan rah spah ha pneh I mei. Kumta ruh ngin lum ngin lang ia ki symboh ktien ba kordor sawdong ka ri ba kin pynphuh pynphieng ia ka 'tien Khasi ba bat shab: i mei ha ka synduk' ktien Sohra 3.

Ka don pat ruh ka jingpyikhat ruma da ki katto katne ngut ki briew ba kin sdang noh ka thoh kot thoh sla ha la ki ktien jong ki shneng bad ki thain. Tharai mynta, ki Khyrim kin ong: "tc ngin sdang thoh kot thoh sta noh ha ka ktien Nongkrem". Hato ki Khadarblang, ki Mawshai ki Sarikrai ne ki Muker kin pdiang ia kane? Kin pyikhat ba ka dei tang ka kam tur ruma. Kumjuh ruh lada ki Pnar kin ong ba kin sdang ia ka thoh ka tar ha ka ktien Jowai ne ktien Sutnga, hato ki Amwi ne ki Borato kin pdiang? Kumjuh ruh lada ki Nongstoin ne ki Jirang kin pyikhat ruma, kan long ka bym dei eh. Ngi dei ban weng ia kum kine ki jingsngew ioh ba kan poi ka por ba ka ktien Khasi kan pait kan pra pynban.

Ka jingpynshong nongrim ia ka ktien Khasi kum ka ktien tnoh ktien tar ha ka ktien Sohra ka la long kaei kaei kaba la ia pdiang hun mynsiem lut. Don kiba ong ba lada kam jia ka thma hapdeng ki phareng bad ki khadsaw-phra,

lehse ka ktien Nongkhlaw kan jin da la long pynban ka nongrim jong ka ktien Khasi ha ka thoh ka tar 4. Kumjuh ruh, lada ki Burmese kim shym la jop biang ia ka Nowgong lehse, u David Scott un jin da la kham pynbha ia ka surok na Jaintiapui sha Nowgong bad lehse ka Nartiang kan jin da la long ka jaka shong pyngngad ki Phareng. Lada kan jin da urlong kumta, lehse ka ktien Nartiang kan jin da la long pynban ka nongrim jong ka ktien Khasi ha ka thoh kot thoh sla.

Tharai pat mynta, kumno kan jia lada ki Phareng bad ki Mishonari kin ym da la wan sha ka ri jong ngi. Kawei kaba shai kdar ka long ba ka thoh kot thoh sla kan wan la ka wan hi wat la kan kham shim por slem. Hynrei ki don bun ki jingkylli. Nangno bad kumno kein kan sdang? Kumba ia tip baroh, u khun Khasi u kham ia kynduh bad kiwei pat ki jaid bynriew ha ki khappud kum ha Shella, Panduah, Lyngkhat bad Jaintiapur shaphang Shilot; bad ha Bardwar bad Sunapur shaphang khap Kamrup. Lehse ka lah ban sdang na kum kine ki jaka. Hynrei, ha kano ka jaid ne rukom kren yn sdang—ha ka ktien ki nong Shella ne ha ka ktien ki Lyngkhat ne ha ka ktien ki Syiem Jaintiapur? Ka lah ruh ban long ba kan sdang ha ka ktien ki Khadsawphra kiba ia leit ia wan bha sha Bardwar. Kawei pat ka lah ban long ba kiba shathie kin shah hikai Bengali bad kiba shatei pat kin shah hikai Assamese. Ki jingsdang kin jin da la long kynrum kynram. Hynrei donbok, ba ka thoh ka tar Khasi ka sdang tang na kawei ka jaka bad kata ka long na Sohra.

Ka jingsdang jong ka jingroi jong kano kano ka jaid ktien ka la ju long barobor na iwei i jaka. Ka ktien Greek ka sdang na Athens, ka ktien Latin na Rome, ka ktien German pat na Heidelberg. Ia ka thoh ka tar Phareng ruh la sdang nyngkong tang ha ka ktien Northumbria. Suki suki ka ktien phareng ka sa kdup ia kiwei kiwei pat ki symboh kyntien na kiwei kiwei pat ki bynta jong ka Ri Bilat. Nangta

la nang pynriewspah shuh shuh da kaba shim kyliang na kiwei pat ki jaid ktien. Kumjuh ruh, ki nongthoh ba khraw ki nang ban thaw bad ban shna ktien bad kyntien thymmai. U Shakespeare marwei u la pynmih palat ia ka arphew hajar tylli ki ktien ha ka jingthoh jong u bad u Milton pat shiphew hajar ktien thymmai, la shisha bun na ki poetry jong u la thoh ha ka ktien Latin, ba dang duk eh ka ktien phareng ha kata ka por.

Lada ngi phai sha ka thoh ka tar Khasi, ngin shem ba ngi ruh ngi la leh ia kaba dei eh. Ha kaba sdang, imat ki nongthoh ki pynshong nongrim beit ha ki ktien bad ki kyntien ba pyndonkam ki briew ha ki thain Sohra bad thain Shella. Hynrei ki nongthoh kiba hadien ki la pynrung hajar hajar tylli ki ktien bad ki kyntien ba ki shem ha ki thain Jowai, Shangpung, Mawphlang, Khadarblang, Nongkrem bad na kylleng ka ii. Ki la nang ban shim kyliang ruh na kiwei pat ki jaid ktien. Ki nongthoh ruh ki la nang pynmih bun ki ktien thymmai. Khnang ban pynshisha ia kane ka jingong, kan bha ban ia nujor aiu ka la jia hapdeng ka snem 1905 bad ka snem 1972. Ha ka dictionary Khasi ba thoh da i Babu Nissor Singh ha ka snem 1905 ngin lap tang kumba 6800 ktien, kata ryngkat bad katto katne ki ktien shim kyliang—334 tylli na ka Hindi, 78 tylli na ka Bengali, 33 tylli na ka phareng, 8 tylli na ka Assamese bad 2 tylli na ka Arabic, kata 455 tylli ki ktien shim kyliang. Hynrei ha ka Dictionary ba pynmih u Rev. Mons. Bars ha ka snem 1972, ngin shem ba ngi la kynjoh shaduh palat ia ka 42,000 tylli ki ktien. Hynrei ha ka snem 1976 te ka la palat ia ka 50,000 tylli ki ktien. Hato ngim la roi? Kine kiei kiei baroh ki kdew ba ka ktien Khasi ka dei ka ktien kaba im had kaba riwspah. Uwei u riwstad u ong ba lada kano kano ka jaid ktien ka la lah ban kdup lut ia ki ktien baq ki kyntien jong ka Kotbah (Bible), kata ka jaid ktien ka dei kaba riwspah. Hato ym dei mo ba ngi la ioh ia ka Kotbah ha la ka ktien? Ym dei tang ba ngi la ioh, hynrei ki don bun ki bynta ha ka Kotbah kiba kham bang pynban ha ka ktien Khasi ban ha kiwei pat ki jaid ktien.

Ka jingkylli kaba eh tam ban jubab ka long—kiei kəin ki jaid ktien kiba kham iajan eh bad ka ktien Khasi? Yn ym don mano mano uba nud ban jubab tang-shi-kyntien khlem da sei ia u ksai jong ka Sengnia. To ngin peit shwa mynta ia ki jingshem jong ki riew stad wad jingtip.

Shwa ka snem 1850, ngi lah ban ong ba ym pat don kano kano ka jingpytshang jong ki riewstad wad jingtip ban wad ia ka thymmei jong ka ktien Khasi. Hyniei, dei u H. C. Von Gabalentz (1858) bad u W. Schott (1859) kiba long ki nongmait phang ba radbah ban wad ia ka thymmei jong ka ktien Khasi. Kine ki riewstad ki da pda ka jinglyngngoh ia ka jinglong ba kyrpang jong ka ktien Khasi ba bym aon jingiadei ei ei bad ki jaid ktien Aryan ne bad ki jaid ktien Tibeto-Burman kiba ker kut ia ka Ri Khasi na baroh sawdong. Hynrei kine ki riewstad ki bakla, kumba ong u Schmidt ba ki ong ba ka ktien Khasi kam don jingiadei bad kano kano ka jaid ktier hajan bad ha jngai.

Ha ka snem 1878, u R. N. Cust u kubur ia ka jingkdew lynti kitei ki radbah arngut haba u ong: “Kum i dewlynnong hapdeng ka duriaw ktien Tibeto-Burman, ka dei ka ktien Khasi”. Shuh shuh, u Cust u ong ba ka ktien Khasi kam don jingiadei bad kano kano kawei pat ka jaid ktien kaba long tang shi kynnoh kynnoh (monosyllabic). U Cust u la ioh lad ban pule ia ka kot Grammar bad Dictionary ba thoh u William Pryse bad ruh ia ka Khasi New Testament, hynrei u shu pdiang bad mynjur beiti ia ki jingpynkutnia jong u Gabalentz bad u Schott. U Prof. Max Muller (1882-88) ruh u mynjur ia ka jingpynkut nia jong kine ki ricwstad. U J. R. Logan ruh u ong ba ka ktien Khasi ka long “Ka jingpynkynmaw ba kyrpang ba ka jaid ktien Mon-Cambodian ka la phriang ha kawei ka por shaduh shatei lam sepngi ban ia kaba mynta”.

Ha ka snem 1889, u Prof. Kuhn u ringnia ba ka ktien Khasi ka iadei kur bad ka jaid ktien Mon-Annam. U ong kumne: “Ha baroh ar liang, la ha ka liang ki ktien bad ki

kyntien ne ha ka liang jong ka rukom pynwan dur ia ki sentens, ka ktien Khasi ka ia jan bha bad ki jaid ktien Palangwa ba kren da ki briew kiba shong harud ka wah Mekong".

Ha ka snem 1904, U Fr. P. W. Schmidt u la nang sei de sa da kiwei pat ki nia. Da kaba pynshong nongrim ia ki thymmei jong ki ktien, ka jingpynwandur ia ki ktien bad ia ki sur ba kynnoh ia ki ktien, u Fr. Schmidt u lap ia ka jingiajan jong ka ktien Khasi bad ka jaid ktien Mon-Khmer. Hynrei u Fr. Schmidt u lap ruh ia ki jingiapher hapteng ka ktien Khasi bad ka ktien Mon-Khmer kiba lah ban ialam jingmut ba ka ktien Khasi kam don jingiadei ei ei bad ka ktien Mon-Khmer, Namarkata, u Fr. Schmidt u pynkut nia da kaba ong ba ha kawei ka liang ka ktien Khasi ka iadei kur bad ka ktien Mon-Khmer: ha kawei pat ka liang lah ban ong ba ka ktien Khasi ka long tang ka tnat jong ka ktien Mon-Khmer: hynrei kan kham bha ban ong ba ka ktien Khasi ka shu don tang ka jingiadei kur bad ka ktien Mon-Khmer, namar ka ktien Khasi ka don hi la ka jinglong ba kyrpang ha la ka nongrim ba skhem. U Fr. Schmidt u kham kubur ba ka ktien Khasi ka long ka jingkieng kaba pyniasnoh hapteng ka ktien Mon-Khmer bad ka ktien Munda.

Ka jinglap ksai ban bteng ia ka jingiadei kur jong ka ktien Khasi bad ki jaid ktien Mon-Khmer ka nang bteng pynban shaduh ki pud jong ka jingiadei kur jong ka ktien Khasi bad baroh kiwei pat ki jaid ktien kiba mih na ka tynrai jaid ktien kaba ngi khot ka Austro-Asiatic bad ia kaba u Fr. Schmidt u khot ka tynai ktien Austric. Kita ki jaid ktien ki long kine harum:

- (a) Ka jaid ktien Mor ha Lower Burma,
- (b) Ka jaid ktien Khmer ha Cambodia,
- (c) Ka jaid ktien Annamesc ha Vietnam, ha Tonking bad ha Annam,
- (d) Ki jaid ktien Palaung-Riang-Wa ha Upper Burma
- (e) Ki jaid ktien Khmer-Zamre-Lemet-Khmu ha Thailand,

- (f) Ki jaid ktien Bahnar-Nanang-Rade-Jarai-Cham-Stieng ha Cambodia bad ha Vietnam,
- (g) Ka jaid ktien Munda ha Chota Nagpur,
- (h) Ki jaid ktien Nicobarese ha ki dewlynnong Andaman bad Nicobar,
- (i) Ki jaid ktien Sakai-Semang ha Malaysia.

Kiwei kiwei ki riwstad wad jingtip shaphang ka ktien Khasi kiba hadien ruh kum u Gurdon, u Grierson, u Alfons Weidert, ka Lili Rabel bad kiwei kiwei ki shu iai ban bad iai pynskhem ia ki jingpynkut nia jong u Fr. Schmidt. U Bah David Roy, ha ka jingthoh jong u kaba kirteng "Principles of Khasi Culture" u kubur ia ka jingringnia jong u Fr. Schmidt. U ong kumne: "Ka ktien Khasi ka iadei kur bad ka jaid Ktien Mon-Khmer, kaba ha kawei ka por ka la long ka jaid ktien kaba la phriang palat. Kane ka jaid ktien, kat kum ki khana-pateng ka la phriang naduh Central Asia shaduh ki dewlynnong jong ka duriaw bah ba shathie lam mihngi bad ka da kdup ruh ia baroh ki jaka na mihngi sha sepngi haduh ka dewlynnong Madagascar". Imat dei na kata ka daw ba u Khasi u ong "Ngi wan na khadar snem lynti".

Namarkata, kan bha ba ngin kubur bad ka jingpynkut nia jong u Fr. Schmidt, namai ym pat don kiwei pat ki riwstad ki bar ong da kumwei pat. Ha kawei pat ka jingthoh kaba kirteng "Ka Jaka u Khasi ha ka Pyrthei", u Bah David Roy u thoh kumne: "U Khasi u tip ia ki MAN thoh lbong, ki ong kumta ia ki namar ka jing-tatoc jong ki ia la ki lbong ka jingadei ka ktien Khasi bad ki jaid ktien ba khot MONKHMER, ki Mon ne ki Talairs, ki Paluangs bad ki Was ka Ri Burma, ki i ki Mon bad ki Khmer ka pynpaw ha ka jingidei bad ka rukom ktien. Kumta, na ka ktien ruh nga ong ba u Khasi u iaid na mihngi haba u, wan rung hapoh kane ka Ri. Lada phi sngewlyngugoh eh ban sngap shano u Sajar u leit, bad ban ioh i ia ki Pnar ki long kijuh ki briew bad ki Khadar Lyngdoh Nongpoh: bad ki briew ha ki thain ri sepngi ri Jirang Mynnar bad,

Khadsawphra, bad kito ki briew shathie sha Shala, Mustoh Nongwar, sngap ia ki ktien ba ki ia kren, bad phin shem ba u Khasi u iaaid na mihngi.....ka thymmei jong ka ktien Khasi ka don ha ka ktien War Umwi (Amwi)..... ka jiar na Sohra”.

Ki Thymmei jong ka thoh kot thoh sla u Khasi : Ka thoh ka tar ka long ka iit dorbin da kaba ngi lah ban peit bad bishar ia ka jingnang jingstad, jingroi jingman bad jingiaid shaphrang jong kato kano ka jaïd bynriew. Hynrei lada pyiadei ia kane ka jingong bad ka jaïd bynriew Khasi jong ngi, kawei ka ban shat jingmut ia ki nongpule ka long ba ki Khasi ki long kiba dang sahdien namar ba kim pat don la ki kot ha kiba ngi lah ban shem ia ki dak ki shin ba shynna jong ka jinglong bad jingsan jong ka jaïd bynriew.

Katba nga dang jngi ha sla um jong kane ka thwei jingpyrkhat nga ong: “Pleng, ka jaïd bynriew Khasi ka long shisha tang ka rangli ka bym shym don wat tang ka Thoh ka Tar ruh kaba long ka jainkup ban da burom bad ban pynbha briew ia ka”. Hynrei kumno re nga kum suh khlieh sha ka thwei ba iar bad ba khlem kut trai jong ka Thoh ka Tar u Khasi hyndai. Kane ka long kaba nga shem ba “la u Khasi hyndai u tare hapoh batlip tlip, pynban u long uba la don la ka jingshai”. La um don kot, pynban u don la ka buit ban buh dak ia la ka “Jingstad tynrai” da kaba buh dak ha ki syntiew ki skud kiba don satlak ka Ri.

Kumta u barim um long shuh uba dang sahdien ha ka Thoh ka Tar. Shisha um don ka rukom thoh kot jong ka pyrthei mynta, hynrei u don la ka jingtbit ban kynshew ia ki jingstad ha ki “sla” ba jyrngam ka mariang. Ki Kni kulong jong ngi ki la lum thup ia ki jaïd jingstad baroh kiba la ioh bad la pyndonkam da kaba “tar” ne “pruid” dak ha ki. Dei na kane ka daw, ngi nud ban ong ba la u barim um don “kot” pynban u don ki “sla” ba jyrngam ka mariang La um nang “thoh” kot, pynban u nang ban “tar” ne “pruid” dak ban iai sah kynmaw pateng la pateng. Ngì buh kine ki ktien—“ Ka kot ka sla” “Ka thoh ka tar” shijur-shijur;

ym dei tang namar ban pynbiang jur ne pynbiang jingkyn-noh, hynrei namar kawei ka kyntien ka pynap ia kawei pat. Namar ba um don "Kot", u Khasi u pynap da ka "sla"; bad namar um nang "thoh kot, u shu "tar" ne "pruid dak ha ki sla.

Kane ka jingmaia jong ka rukom lum jingstad u Khasi ka long kaba da phylla shisha. Ha iwei-pa-iwei i syntiew, ne i dieng i siej, ne i phlang i kynbat, u Khasi u la pynkhamti ba kin long ki nongkynshew ia ki jingstad barim bajah baroh

Sawdong ka Lyngwiar dpei ka Ri, kawei-pa-kawei ka trep ka long ka skul. Hangne ki Kni ki Kpa ki hikai bad ki sneng puramit ia ki khun ki ksiew bad ki pyrpa para baroh. Ha ki sur ba jai jai jong u 'sai muka bajem ka marynthing bad ka Duitara ki myllung ki pynkie ia ki sur bathiang jong ki laiphew jingstad ha ki dur pharshi jong ki Khanatang, ki Puriskam bad ka Purinam kiba ki shu pule beit ha ki sla ba jyrngam ka mariang — Da ka jingpule ba maia, ki Khraw pyrkhath jong ngi ki iohi ia ka jingngeit Blei u Khasi ba la thoh ha ki sla Dieng Sning. Ha u sla Tynpew pat la thoh shaphang ka Akor. Ha u 'tiew dohmaw pat ki siat pharshi shaphang ki Khraw pyrkhath. U 'Tiew japang, u 'Tiew mationg, u 'Tiew lyngskaw, u 'Tiew pathai khubor, u 'tiew lyngksiar, u 'tiew shira mithai, u Hurjakoid, u Jamithiat, u 'Tiew khmat miaw bad 'Tiew khmat paro bad hajar hajar kiwei pat ki don la ki khubor bapher bapher ban ai dih ha kita kiba sliang, kiba thrang bad kiba wad jingtip baroh— Ha kane ka rukom, u Khasi u jer u thoh ia ki syntiew ki skud, ki dieng ki siej, ki lum ki wah bad ki sim ki doh baroh da ka mationg ka poetry.

Ha ki saw lyer ka Ri Khasi baroh kawei, "Naduh Rong-di haduh Kupli"; lada ngin kiew halor u lum Shillong ne u lum Rapleng halor u lum Kyllang ne u lum Symper, halor u lum Tiniang ne u lum Bah Bo Bah Kong. Kumjuh ruh lada ngin pynkie ia ki dohnud bad jingpyrkhat ha ki jingtuid ka Umngot na Umkhen, ka Myntang ne Myntdu. Lada ngin pynshah ia la ki shkor sha ki sur bathiang jong ki laiphew

jingthaw; bad ban peit ia la ki khmat ia ka jingitynnad ka mariang baroh sawdong ngin shem shisha ba ka mariang Ri Khasi ka dap tang da ki rngai suda.

Nalor kine, u barim u buh dak de ha ki lum, ki wah bad ki kshaid baroh da ki kyrteng bapher bad ba kit jingmut. U Lum Shillong u ieng na ka bynta ka jingkhraw bor ka jaid bynriew kaba ia tylli. U Diengiei u maham ia ka jaid bynriew ban kiar na ka pap ka sang. U Lum Raitong u iathuh ha ngi ba ka jaid bynriew kan duh kan dam noh lada pynkylla khongpong ia ka "Riti". U Bah Bo Bah Kong u sakhi ia ka Ri Tip Kur Tip Kha. Ka kshaid Dain Thlen ka ieng sakhi ba ka Hok kam ju kyllon. Ka Nohkali-kai pat ka maham ia ngi ba ngim bit ban niewkor ia ki mynder ri, ki bym khein wat ban shet doh ia ki khun ka Ri. hynrei ban niewkor ia la ki Kthaw Kulong. Ki sim ki doh ruh ki dor la ki khubor bapher bapher ban wan ai ha ngi ki longdien ia ka spah ki longshwa. Ka Langwarku ka don ka khubor kaba sngewtriem, kumba ka Sohlyngngem ka don ka khubor ba sammut ban iathuh.

Kine ki jingstad kiba u Khasi hyndai u la lum thup ki don da ki hajar hajar haduh ba ngim lah niewtang shuh. Ka jutang kaba u Khasi u la ia teh bad ki laiphew jingthaw ka long ha lew-Luri lura da ka "Ktien" bad ka jingiateh kular ka bym lah shuh ban bthat bad ka ban iai sah junom. Dei namarkata ka daw ba u Khasi u ong ba ka "Ktien" kam da tang ka ktien ba padiah u thylliej, hynrei ka dei ka "Jubanlak" hi. Kine kiei kiei ki la pynlong ia u Babu Soso Tham ban ong:

"Pyrthei Mariang baroh sawdong
Ka dei ka Library
Rukom jingtip ban ai jingstad
Rukom ki ktien Poetry"

Kane ka rukom thoh rukom tar bad ka rukom pule u Khasi ka la iaia lyngba na kawei ka por sha kawei pat, bad ka nangsang bad nangroi ha la ka nongrim ba tynrai, bad ha la ka jinglong ba nylla. Kumba u Khasi u long uba don la ka thymmei ha ki jaid jingstad baroh, kumta wat la

um don kot ruh (namar ba u la nguid noh sha kpoh—kumba ong ki khana Pateng), pynban u don ka buit ban buh tyngkai ia ki khung ka jingstad ha ka mariang hi, khnang ban iai sah kynmaw pateng la pateng. Ka kot kaba u kpa kulong u la nguid ka la long doh long snam, bad dei namar kata ka daw ba u Khasi u don ka sap iathuh pateng kaba phylla. U Ksai jong ka jingiadei ka Mynnor bad ka Mynta um ju dkut bad u bteng ter shi ter shaduh ki tmier ka Lawei.

Part III

KI SUBJECT —

KI JINGTHOH BA LA PYNRUNG BAD PULE HA KA EXTENSION LECTURE COURSE

- i) Ka Jinglamphang ia ka Course**
- ii) Ka Nongtymmen bad Jingioh Kynti ia Ka Thoh
ka tar bad ka ktien**
- iii) Ka Jingpynkylla Na Kiwei Ki Ktien**
- iv) Ki Ktien ba Kongsan Jong Ka Ri India**
- v) Ki ktien Khun Ha Ka Khasi**
- vi) Ka Jingsumar Sukher bad Jingpynjlih ia ki Lyng-
kha jong ka Jinghikai ia ka Ktien**
- vii) Ka Jingpynngam ia ka Jinghikai Jong ka ktien
la jong**
- viii) Ka Ain hikai ba don kam**
- ix) Ka Jingkdew Lynti**
- x) Ka Jingioh Kynti bad Jingpyntrei Kam ia ka
Jingshemphang Lyngba ka Jinghikai**

CHAPTER I

Ka Nohkjat

(NA U DIRECTOR, EXTENSION LECTURE COURSE)

Ka Extension Lecture Course on Khasi language teaching ka la long ha NEHU, Shillong ha u 'Nailar, 9—16 tarik 1976, La pynlong ia kane ka course ban long ka jingiarap ba kyrpang ia ki nonghikai Khasi ha ki skul bad coll.ge ban pynbha, pynroi bad pynriewspah ia ka jinghikai ia ka ktien Khasi naduh ka kyrdan Primary haduh University ha ki phang bapher kiba iadei bad ka ktien Khasi. Ngi kyrmen ruh ba kane ka course kan long ruh ka jingiarap ba kyrpang ia ki nongpule bad nongpynbit ha ka B.Ed bad B.T. Class kiba haduh mynta, kim pat ioh kot kaba biang satia bad katei ka subject. Kawei pat ka jingthmu ka long ban tehsong ia ki nonghikai jong ki skul bad College, kiba hikai Khasi ban ia kynpham ia ki jingeh ba ki ia kynduh ha ki kyrdan pule kiba iasnoh bad ia thain bad khamtam eh ban pynbit ia ki nonghikai ban sei na ki lypung skul bad skul bah ha ka Ri ia ki khraw rynieng, ki 'rangdajied bad ki khlur ka jingstad namar la sngewdonkam eh ha kine ki sngi ban sain bad pynmih kum kine ki 'riewstad, 'riewnanng ha ka pyr thei u Khasi, kaba la shu sah lymbiang baroh shikatta.-Kumta la pynlong ia katei ka course.

Ngi la jied ia ki nongkren ba biang kiba la pynkhreh da ka jingthoh ha kine ki subject harum—

- 1) Ka Thymmei bad ka Nongtymmen ka ktien;
- 2) Ka jingiadei bad kiwei pat ki ktien jong ka pyrthei lyngba ki translation;
- 3) Ki ktien ba kham kongsan jong ka Ri India;
- 4) Ki Dialect Khasi;
- 5) Ka Jingtup ban pynshongdor pura ia ki kot pule ba don ha ka syllabus;
- 6) Ki Ain Hikai ba kyrpang

Kiba khambun ki nongkren ki la knreh bha ia ka jing-kren hadien ka jingtih jylliew, ka jingwad bniah bad jing-

shem tynrai khnang ba ki lah ban pynmyntoi ia ki nonghikai ba kin wad bad ai kylla ia ka jingtip kaba ia dei bad ka jingstad u Khasi ha ka jabieng bad ka dohnud jong ki hajar bad ki phew hajar ki nongpule ha ki skul bad skul bah kiba kylleng ha ka Ri.

Kiba la wan ban shim ia ka course, ki kynthup kham-bun ia ki nonghikai Khasi kiba hikai ha ki Class bapher jong ka North-Eastern Hill University, kumjuh ki nonghikai kiba hikai Khasi ha ki College ha Shillong bad ki nonghikai ha ki High School bad Middle School. Don ruh ki rangbah nongsynshar na ka District Council bad ki rangbah na kiwei ki office. Bun bun ki student bad Khasi bad dkhar na ka Post-Graduate Training College ki la wan tista sha ki Class. Don ruh ki Principal jong ki College bad kiwei ki 'rangdajied.

Haba la plie ban pdiang sngewbha ia ki nonghikai bad students ha ka 9 tarik Nailar, 1976, u Director jong ka Course, u la pynpaw ia ka jingdonkam mardor ban pynbha bad pynroi shuh ia ka rukom hikai khnang ba ka jingpule kan ym long kaba shu lymbiang hynrei ba ka jinghikai ha ki liang baroh ha ka prose, drama bad poetry. kan ioh suh-thied bad shong tynrai. La khot ia kanc ka jingialang ban tehsong ia ki nonghikai skul bad College namar ka don ka jingiasoh bajan eh ha ki kyrdan pule bapher bapher. U Principal ka Synod College, Prof. H. Syiemlieh, u sngew ba ka ktien Khasi ka long kaba riewspah bad ka don ruh shibun ki ktien bashoh bad sawa thieng. Kumta donkam shuh shuh ka jingpynriewspah ia ka rukom hikai ia ka ktien. U Vice-Chancellor, Dr. C.D.S. Devanesen u ong ba ka Jingialang ki nongthoh kot ba la pynlong da ka University ha ka snem ba la dep, ka la long u mawjam sha ka Khasi Honours course kaba la sdang mynta u snem.

Ka la don ka jingpyni exhibition ia ka riam ka beit. ki jingdeng jingwoh bad ki mar ki mata Khasi ha NEHU ha ka snem ba la lah ba la pynlong da ka Department of Continuing Education. Yn ialeh ter ter ruh da kiwei ki lad ban pynitynnad bad pynriewspah shuh shuh ia ka ktien. I Rev. Iarington Kharkongor i la ai khublei ia ka jingleh

shitom jong ka University bad kumjuh ki nonghikai kiba la pynlut por ban wan shim ia ka course—ban dih ia ki umpoh-liew bad ki khyndai umtong umdih jong ka jingshemphang na ki jingiakren, jingpule bad jingiatai bapher.

Ngi sngewnguh ruh ia u Director of Public Instruction, Mr. V. S. Jafa uba la leh shitom ban phah ia ki nonghikai High School bad Middle School na Sor bad ki khap sor. Shi kyntien, i Mrs. E.N. Shullai, Inspector ruh i la leh shitom ban pynpoi ia ki kot ki sla sha ki Skul ban kyntu ia ki nonghikai ban iawan. U Prof. S.C. Majumdar, Principal, Post-Graduate Training College, u la laleh shitom ban phah ia ki student ha ka B.Ed course ban wan tista sha baroh ki Class.

Ki paper haba shu kren lyngkot, ki don ha ki dur bapher bapher. I Mr. I.M. Simon, Deputy Director of Research Arunachal, i la ktah ia ka thymmei bad ka nongtymmen ka ktien kaba adei shibynta bad ka jingsdang bad jingsan jong ka jingthoh jingtar Khasi bad kumjuh ruh ia ka jinglong tynrai bad jingmut jong ki parom bad khanatang Khasi. I Rev. Iarington Kharkongor i la kien ia kajuha subject. I P. tai ia ka jingsdang ki dak (*alphabet*). ka rukom sawa jong ki bad ka jingduna ki alphabet ba dei ban pynbiang. I Bah Hamlet Barch i la kren shaphang ka jingriewspah ka ktien ha ka liang ka phawar, ka jingdwai, ka rukom said durbar hyndai (*oratory*), ki kynja ktien kiba hap ha ka sain pynthei, ka trei ka ktah bad ka longbriew manbriew. U Khasi hyndai, haba u shim kylliang ia ki ktien na ki nongwei, u tip ruh kumno ban tynsat bha sbak, khnang ban pynriew spah bao pynjanai ia la ka culture.

I Mrs. A.D. Tham i la pyni ba ki translation ba bniah bad ba janai, ki don ka bhah bakhrav ban tei ia ka ktien wat la ki long kiba shu shim kylliang. Ki translation ki la long ka jingsdang bad hadien pat ka culture u Khasi ka la suh thied ha kiwei pat ki kot ki sla, kiba la paw ha ki dur bapher bad kiba wad ia ka tynrai ka Ri.

U Prof. S.C. Majumdar bad i Miss Juanita War NEHU ki la ktah ia ki ktien ba kongsan jong ka Ri India kiba mih na ki thymmei bapher bad ki la pyni ruh ia ka kyrdan ka ktien Khasi kaba hap hapoh ka jait iing Mon-Khmer kaba long ka tnat jong ka ktien Austro-Asiatic, kaba ka law-bei tynrai ka dei ka ktien Austric.

Ha ki dialects, I Rev. I. Kharkongor i la pyni ia ka jingiapher ka rukom ring sur kren bad jingsawa hapdeng 15 tylli ki dialect jong ka ktien Khasi. I Bah Hamlet Barch i la pyni ia ka jingiadei jong ki dialect Khasi (Amwi, Shella, Langrin, Maram, etc.) bad ki ktien Mon-Khmer kum ka ktien Khmu lane Kha, Stieng, Kato, Jeh, Pacoh, Khmer bad Mon ki bynta jong ka ktien Mon-Khmer kiba don kylleng ha ka pyrtthei mihngi.

Ha ka jingiakren ia ka syllabus, i Mr. Bevan L. Swer' i la pyni ba ka Khasi ka dei ban don kajuha ka kyrdan bad kiwei ki subject kumjuh ruh bad ka ktien Phareng ha baroh ka jinghikai, jingpynbit ba jingpynsan ha ki kyrdan skul bad college bapher. Kumta ym dei ban pynhiar kyrdan ia la ka ktien, hynrei dei ban niew ba ka Khasi ha ki skul, college bad University, ka long kaba iaryngkat kyrdan bad kiwei ki subject ba kysai jong ka jingpule bad jinghikai. Kumjuh ruh donkam ban pynriewspah shuh shuh ia ka thoh ka tar. Bad kumba kawci ka kyrdan pule ka iasoh bad kawci pat, kumta donkam ia ka jingsumar bha ia ki 'persara ka jinghikai Khasi naduh ki kyrdan ba sharum bad ter ter. I Mr. A. Basaiawmoit i la kdew ia ka jingdonkam ban pynbha ia ka jinghikai ha ka liang ka composition bad ba ka jinghikai kan iarap ban pynbit ia ki khynnah ban san ruh ha ka liang ka burom ka akor bad kiwei ki bynta ka longbriew manbriew. U Prof. Majumdar u la pyni ia ka jingdonkam ban biang ka rukom pule, kynnoh bad ring sur. ban spel bad ba ki khynnah kin ioh jingbit ruh ban jubab shai kdar ha ka rukom ba bniah ia ki jingkylli.

Ha ki ain Khasi, i Dr. (Miss) K.S. Lyngdoh i ban ba ka jinghikai ia ka ktien ka dei u mawjam ba nyngkong eh sha

ka jingstad. Lada bakla ka long ka jingpynthut bakhraw ia u nongpule. U Mr. V.D. Singh ruh u ban ba ka jinghikai ia ka ktien naauh primary ka dei ban long bniah bad ka long kawei na ki atiar hikai badonkam eh.

Nalor kitei ki paper, l ioh ruh ia ka jingkren shaphang ka jingkdew lynti na i Miss H.D. Gashnga ban sumar, iarap pynbeit bad pynkdew lynti ia u khynnah ba un san pura ha ka bor ka buit, jinglong jingim bad jinglong mynsiem, ka jingshemphang bad ha kaba pyndonkam bha ia ki sap. Ki kmic ki kpa ki nonghikai ki long hi ma ki, ki nongsharai habit tam ban pyni ha kano ka career u ne ka khynnah lashai lashisngi ki iadei eh.

Ha ka 14 tarik 'Nailar 1976 ngi la pyni ia ki audio-visual bad transparencies kiba iadei bad ka riam ka beit, ki iing ki sem, ki lum ki wah, ka mariang bad ka jingitynnad jong ka. ki khlaw ki btap bad kiwei kiwei ki phang kiba don ha ka Ri. La pyni ruh kumba 40 tylli ki transparencies (kidur da ki slides) kiba iadei bad u Syiem Sngap ka Hima Maram uba la ialch thma bad ka sorkar phareng naduh ka snem 1835 hadeu 1839 bad ia ki khla ka wait ka hima kiba la iatyngkhuh bad u Capt. Lister. La pynkhreh bad pynbeit ia kitei ki dur da ka Khasi Cultural Society. La shon ia ki dur ha u Lber 22 tarik, 1976.--(1)

Kiba bun ki nonghikai ki la sngew ba dei ban pyn-
tei kam bran bran katba lah ia kine ki rukom hikai ban
tei bha ia ki khynnah ba kin sngewthuh ia ka jingkor ka
culture Khasi bad kiwei ki phang ba donkam. Ki nongkren
ki sngew ba lada ym lah ban pynlong kam, ka jingialang hi
baroh kawei ka long kaba lehnohei. Kumta donkam ba ki
skul bad skul bah kin wad ia ki lad ki lynti baroh ban pyn-
tei kam ia ki ha kylieng sawdong ka Ri.

(1) Ka Khasi Cultural Society ka la pynth da ki slides ia ka ban pyni ia ka bor ka buit, ka jingkhlain bad ka rynieng u Khasi hvndai. namar haduh mynta ym pat don kano kano ka jingpyrshang ban wallam ia ka culture bad history jong ka Ri ha ki movie films bad cinematographic

Ha ka 16 tarik, ngi la donbok ban ioh ia i Prof. R.S. Lyngdoh, Speaker, Meghalaya Legislative Assembly, iba la kren pynwai ia ka Jingialang bad ai mynsiem ban pynriewspah shuh shuh ia ka ktien bad ban pynroi ia ka jinghikai skul ban sei ia ki 'riewstad 'riewnang bad ki tip briew tip Blei.

KA JINGKREN PYNWAI

Ha ka sngi bakhadduh (16 tarik Nailar), shuwa ban ioh ka jingkren pynkut jong i Prof. R.S. Lyngdoh, U Director jong ka Course, u la ai khublei ia baroh ki Nonghikai bad students kiba la wan shim ia ka course naduh basdang. Ka jingwan tista jong kiba khambun ka pynpaw ba la don ka jingsngewtynnad bad jingmyntoi na ka liang jong ki. Ha ki jingiakren, la ban bad la pynsngew ba kane ka Jingialang kam dei ban shu kut noh tang ha ka ktien lane ban rung na kawei ka thliew shkor bad mih nawei hynrei ba kan long ka jinglam lynti thymmai ia baroh ki Nonghikai Khasi naduh kyrdan Primary haduh University ba kin ialeh shitom ban pynbiang ia ki jingdonkam ban pynpliah, pynryntih pynjanai bad pynriewspah ia ka jinghikai khambha shuh shuh ba ka ktien Khasi kan long kawei na ki paila ka jinghikai skul bad college ban ia ryngkat rynieng bad ki subject ba bha tam ha ki lyngkha ka jinghikai baroh kawei. Hadien la thung ia ka Sub-Committee ban pynpliah, pynbeit bad pynryntih ia ki jingtyrwa bad jingrai baroh, bad phah ia ki sha ki bor ba shaneng, ki college bad ki skul ban pyntrai kam ia ki baroh.

Ynda la dep kine ki kam, i Prof. R.S. Lyngdoh, Speaker, Meghalaya Legislative Assembly, i la kren pynwai. Ka Sub-Committee ka la rai ban kynthup ia ka jingkyntoh jong i ha kane ka kot.

KA JINGIAKREN BAD IATAI

Hadien ka jingpule ia ki paper, la don shibun ki jing iakren bad iatai nia baroh hynniew sngi jong ka Jingialang Ka jingiatai haba shim kyllum, ka iahap bad kine ki phang--

- (a) ka jingpynriewspah ia ka ktien bad ka thoh ka tar, bad
 (b) Ka jingpynbha ia ka rukom hikai.

Ha ka sngi banyngkong (9 tarik Nailar) la iakren shaphang ki jingeh ba mih na ka rukom spel dak bad ka jinglymbiang ki alphabet Khasi na ka bynta ki jingkyntnoh ba dang dei ban pyndap. La ia kren shaphang ka jingdonkam ia ka phonetics lane ka jingshim ia ki ain spel dak ba bniah ban pynbiang ia ki jingsawa baroh. Hynrei ki don pat ki jingeh ban pynmih kum ia kine ki rukom spel dak kat kum ka phonetics khamitam na ka bynta ki paitbah. La ia kren shaphang ka jingriewspah ka ktien bad ka jingdonkam ban kynthup ia kiwei pat ki phawar, ki khana pateng, ki jingsneng, jingthoh history bad kiwei kiwei ki khmat ha ka nongtymmen jong ka ktien. Kumta donkam ia ka comparative analysis (ka jingnujor bad jingpynshong dor) ia kine ki rukom. La sngewdonkam ruh ba ka ktien *matrilinea* (ka jingkhein jait na ki kynthei) kan ioh ka jingbatai ba kham shai ban iadei bad kine ki por. La kren ruh shaphang ki jingmut ba kordor jong ki khanatang u Khasi.

Ha ka jingiakren la don ka jingruidphang ba ka subject ia ka *Nongtymmen ka Ktien* dei ban pyniapher na ka nongtymmen ka thoh ka tar ha ka rukom ba kyrpang. Kumjuh ruh la don ka jingiakren shaphang ka jingpynkylla Khasi ia ka New Testament ha ki dak Bengali kaba ia mih ha ka snem 1831. Ka jingkylli ka long mano ba la pynkylla ia ka? Ka rukom spel dak ka pynpaw ba u dei u dkhar u bym lah kynnoh bha. Kawei ka shithi ha ka snem 1813 ka pynpaw ba u Carey u la ioh ia u briew ha ka Jait Bynriew Khasi uba tang ma u hi, uba nang pule bad thoh ban iarap ban pynkylla ia ka New Testament sha ka Khasi. Kane ka pynpaw ba utci u briew u dei hi u Khasi. Ha ka snem 1817 la pynmih ia ka Gospel u Mathaios bad ka shithi u Carey ka ong ba la sam kopi ia ka sha kito ki Khasi kiba im bau shong bad sah ha ki jaka bajan tam ia ka Ri Bengal bad kiba nang pule bad thoh ha ki dak Bengali. Kane ka pynpaw ba la don shibun ki khasi kiba la nang pule bad thoh ia ka ktien bad dak Bengali. Kine ki khasi ki long

kiba rep ba riang, khaii pateng bad synshar khadar ha kitei ki jaka.

Ha ka sngi ba-ar (10 tarik Nailar) la kren shaphang ki translation kiba mih ter ter ha ka ktien Khasi ha ki dur bapher kum ka peotry, ki jingiathuhkhana, prose, drama, etc; La shem ba ki translation ba nyngkong eh ki la seng nong-rim bha ia ka thoh ka tar ha ka ktien Khasi. Dei ban pynim ia ki translation kiba bha, ba bniah bad ba paka. Ki nonghikai kiba hikai ia kano kano ka translation na ka phareng ne kiwei ki ktien la da ka dei ka poetry ne prose, ki dei ban da wad bha na ka jingthoh u nongthoh tynrai na kaba la pynwan sha ka Khasi bad ba dei ban don ka jingsngewthuh babieng ia ka jinglong ka por bad ka Ri jong u nongthoh. Na ka jingken shaphang ka subject, 'Acquiring and use of intelligence', la iakren shaphang ka jingmut tynrai ka ktien Art, Academy bad Synthesis ha ka Khasi kat kum ka jingmut jong ka education. La sngew donkam ba ki khynnah kin ioh jingshai bha shaphang ka jingmut jong ka *Intelligence* ha ki skol bad ban pyndonkam bha ia ka napoh ki Class jong ki skol bad skol bah da kaba ki ioh lad ban jubab ia ki jingkylli babuh ki nonghikai man ka teng kiba napoh bad nabar ka kot pule ha ki subject bapher bapher. La iakren ruh shaphang ka jingshakri ka Constructive Criticism ban nang pynoi shuh shuh ia ka theh ka tar. La pynsngew ruh ba ka intelligence kam mut ka jingshemphang ba u briew un wad bad u lum tang na ka bynta ka jingbit shimet shimet hyurci khamtam eh ba long ka atiar ka jingshakri na ka bynta kiwei, na ka bynta ka shnong ka thaw bad ka jait ka kynja

Ha ka sngi kaba lai (11 tarik Nailar) la don ka jingmak na shaphang ki dialects bad ka jingmut ka ktien dialect. Don kiba ong ba ka dialect ka dei ka ktien khun jong ka ktien kmie hynrei don pat kiba sngew ba ka mut ka ktien kyndong. La don shibun ka jingiakren shaphang ka jing-iadei ka ktien Khasi bad ki ktien Mon-Khmer kiba don ha kylleng ki phang jong ka South-east Asia ha Burma, Thailand, Vietnam, Cambodia, Laos bad ki jaka marjan. Ka jingialang ka sngew phuhmat ba la jan lap ia ka dien trai

hynrei la sngewdonkam ban don shibun ka jingwad bad jingtih haduh ban da lah pynskhem bac pynthikna bha. La pynpaw ba ka grammar bad ka syntax ka iapher hapdeng ki dialect ba bun kumba iapher ki sur kren.

La don ruh ka jingud ba ka rukom spelling ka iapher na kawei ka kot sha kawei ka kot bad ba ki nongthoh ki pyndonkam la ki jong ki jong ki rukom spel dak. Haba shu nujor kyllum la shem ba ka jingspel kam iahap bad ka jingsawa lane sur ktien. Ka symposium jong ki nongthoh Khasi kaba la long ha NEHU ha ka snem ba la dep ka la rai ban thoh sha ki bor ba shaneng ba ki examiner ia ka Khasi kin shah ia ki nongialeh examin ban pyndonkam da kano kano ka rukom spel dak kaba ki khynnah ki pyndonkam bad ban ym don kano kano ka jingwit. La iakren ruh ba ka rukom spel dak ha ka *Phawer u Aesop* ka kham beit bad lah ban shu bud beit ia ka ha ka rukom spel dak hynrei don pat kiba sngew ba dei ban pynmih ia ka grammar Khasi kaba iarap ban seng ia ka rukom spel dak kaba lah ban bud salonsar da ki nongthoh bad nongpule. Na ka bynta kine ki kam ka jingialang ka la sngewdei ban kyrpad na ka bor ban thung ia ka syllabus Committee ban peit ia kine kiei kiei.

Ha ka sngi kaba saw (12 tarik Nailar) ha ka jingiakren ia ka syllabus la mih ki jingiakren ia ki phang bapher bapher. Ka jingdonkam ba kongsan eh ka long-

a) ba dei ban don ka jingbatai ba kham bniah ia ki jingmut barieh jong ka *Duitara Ksiar* bad kiwei ki kot peotry.

b) ki jingmut barieh ha ki *Sngi Barin U Hymniew Trep*, kum ka ktien *U Syiem Kongka*, *U Makathiang* ki *Asorphi* bad kiwei pat ki ktien babun kidei ban ioh jingpynpliah habiang namar teng teng lah ban don ka jingbatai bakla Dei ban wao bha ia kine ki ktien na kiwei pat ki kot iarap

k) la sngew ruh ba la pynbun palat ia ki lynnong na ka *Phawer u Aesop* na ka bynta ki High School bad la sngew

ba dei ban pynduna noh khnang ban kham lah pynpl ah
ia ki jingsneng bad khana ha ka rukom babeit bad bani

d) la sngewdo kam ban ioh khyndiat ka jingpule *drama*
ha ki high school.

c) la srgew ba haba hikai ia ki subject kum ka *Ri Khasi*
ha ka Dienjat ki longshwa, ki khynnah ki dei bar ioh bynrap
ia ki jinghikai shaphang ka spah jong ka Ri ha ka rukom
ba kan iahap bad ka economic geography; kumjuh ruh ha
kaba hikai ia ka lynnong ka Laitkynsew ki khynnah ki
dei ban sngewthuh shaphang ka shnat hima Mawmluh
kaba don haduh laingut ki myntri ban peit ia ka khait pateng
hyndai bad khamiam ia ka jingsneng ba ha ka khlich synshar
U Khasi, ka iapait iapra kam don jaka.

Ha ka sngi kaba san, haba iakren ia ki Ain hikai na ka
bynta ka ktien la jong, la mih ka jingiakren ban thir ia ka
rukom kynnoh bad ring sur ia ka Khasi bad buh ia ka
rukom spel dak kaba kham bniah.

Ha ka jingiatai ia ka Guidance bad Counselling la
kdew ba haba ngi pyrshang ban sngewthuh ia ka, ngi dei
ban sngewthuh kiba kumno ki soh kynsai ki la mih na
kane ka rukom bynrap kumba ka long ha USA bad ban
ianujor ia ka bad kiwei ki Ri. Ha ka State jong ngi dei
ban peit bha ba kane ka rukom kan sei ia ki soh babiang
haba ngi pyntrei kam ia ka. Da ka jingiarap jong ki lah ruh
ban ialeh ban pynduh ia ki jingsniew kiba la kjap lut ia ki
sap, ki talent bad ka por kordor jong ki samla jong ngi.

Nalor kitei ki jingiakren, la don ruh ki jingtyrwa ban
pynpule ia ki subject bapher ha ki High School da ka ktien
Khasi khnang ban iarap ia ki khynnah ba kin mih shakhmat
bad ia tbeh ha ki examination. Ka jingeh ka mih namar
ba ki khynnah Khasi ki hap ialeh exam ia kiwei ki subject
da ka ktien phareng bad lada ym ioh jingialam babiang
naduh ki kyrdan sharum, kim lah kumta ban iatbeh ha ki
High school leaving examination. La sngewdei ban tyrwa

ruh ba ia ki examination results dei ban pyniapher hapdeng kito kiba ialeh da ka ktien lajong bad kito kiba ialeh da ka ktien phareng bad ba yn ym buh lang ia ki ha kawei ka result Ka jingialang ka sngew na ka bynta ka jingiabit lang ban pynmih da ka English kum ka Medium of Instruction na ka bynta ki skul bad ki Jait Bynriew bapher ba ki khynnah jong ngi, ki lah ban iatbeh ryngkat.

La sngewdonkam ban pynmih shuh shuh ki kot kiba pynsngew Khasi, pynpyrkhat Khasi bad seng ia ka mynsiem Khasi ban bsuh ia ka jingsngewkitkhlich ia la ka Jait. Ki kot ki dei ban long ki atiar bah ban pynpaw ia ka jingsniw jingsmeh ha ki rukom ba bun kiba la ioh rung ban pyniap bad pynkhlem rain ia ka Jait Bynriew. Ki dei ban tarap kumjnh ban pynbha ia ka jinglong jingim ban pynmih ia ki lad ki lynti ban pynroi ia ki jingmlien babha ha ka iatrei lang, ha ka jingaiti sha ka kam, ka jingieit ia ka jingtnei shitom, ka jingpyniaid ryntih bad leh bniah ia kiei kiei bad ka bor ban pynshlur ia ki sap bapher bad khamtam eh ban kysiew ia ka mynsiem paitbah bad jingtit Ri.

La don ka jingud ba ka jinghikai ia ka rukom shat pylleng, ka khad syiar bad ki jingknia ka sah lymbiang shibun bym don ki dur ki dar babiang. Ki rukom dur kum ki lyngkhason, ki mawbah bad kiwei kiwei ki maw ki long kiba donkam eh khnang ba ka jinghikai kan long kaba ni bad ba bniah. Ka jinghikai da ka black board ia kine ki phang ka lah ban tarap hynrei kham donkam ia ki dur ki dar.

La iakren ruh ia ka jingdonkam ban ioh noh da ki thup kiba long kum ki selections ha ka prose bad poetry bad ban jied tang ia kito ki bynta babha tam na ki kot kiba lah ban ioh. Ha ki sngi ba mynshuwa la don ruh ka jingud ba ka jingkyntoh phareng than ia ki ktien Khasi ha ki jingrwai hapoh iing mane bad kiwei ki jaka, ka pyniap shibun ia ka jinglong tynrai jong ngi. La sngewdei ban ym pynshlur ia kane ka rukom.

Ka jingialang ka la sngewdei ban pynlong ia ka Khasi kum ka Major Language bad ban ioh artylli ki paper na ka bynta ka ktien Khasi.

KI JINGRAI BAD JINGTYRWA

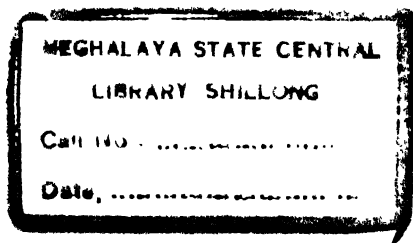
Ka jingialang ha ka sngi bakhadduh (16 Nailer 1976) ka la iakut ban shon ia ki paper, ki jingrai bad jingtyrwa jong ka Extension Lecture Course bad ba ia ki jingrai bad jingtyrwa bakyrpang, yn shon ruh ha ka phareng.

La thung ia kine harum ban long ki dkhot jong ka Committee pyntrei kam (Sub-Committee).

- | | |
|------------------------|---------------------|
| 1) Prof. H. Syiemlieh | 5) Mr. B.C. Jyrwa, |
| 2) Mrs. A.D. Tham, | 6) Mr. W. Khonglam, |
| 3) Mr. B.R. Kharlukhi, | 7) Miss R. Nongrum, |
| 4) Mr. A. Basaiawmoit. | |

Kane ka Sub-Committee ka la long ha NEHU ha ka 20 tarik Nailer bad ka la pynbiang bad buh sani bha ia ki paper, ka jinglamphrang, ki jingkren bad paper, bad ka jingpynkut bad ban phah ia ki jingrai bad jingtyrwa baroh sha ki bor, ki College bad ki skul ha ka Ri.

Ka Sub-Committee ka la sngewdei ban wad jingiarap na ka Sorkar, ka District Council bad ka University ban shon ia kane ka kot.



CHAPTER II

i) Ka Thymmei Bad Nongtymmen Ka Thoh Khasi

REV. I. KHARKONGGOR B.A., B.D.

Ha ka Genesis 11:6-7 U Trai u la ong ruh* "Ha khmih ki briew ki long uwei u paidlang bad ki don baroh tang kawei ka ktien.....la ngin ialeit hiar, bad ngin pynbakla ia ka ktien jong ki hangta, ba kin ym iasngewthuh shuh ia ka ktien paralok hi". Ha ka Genesis, u nongthoh u iathuh ba ki briew ki kren tang kawei ka ktien pynban ia kata la pynbakla noh na ki kat haduh ba kim lah shuh ban ia sngewthuh paralok hi. Ki Anthropologist, ki Philologist lem bad kiwei-kiwei ki stad-pyrkhat, ha kawei pat ka liang, haba ki pyrshang ban sngewthuh ia ka jinglong jong kawei ka jaitbynriew bad ia ka jingiadei jong ki bad kiwei pat ki jaitbynriew ki pyrshang nyngkong eh ban sngewthuh ia ka ktien tynrai kaba ki kren. La shisha ki stad-pyrkhat kim shym ong ba ha pyrthei don tang kawei ka ktien phewse ka rukom group jong ki ia ki jait ktien bapher-bapher kumba ka thew shata. Kane ka long kaba shisha ia ka Ktien Khasi nama, rgi iohi ba ka ktien Khasi ka don ka jingiadei bad shibun kiwei pat ki jait ktien bapher-bapher ha ka pyrthei. Tang katto-katne ki nuksa ngan pyni harum:

<i>Khasi</i>	<i>Hindi</i>	<i>Khasi</i>	<i>Assamese</i>
Shisha	Soshsha	Bha	Bhal
Lalot	Laloch	Khalki	Khliki
Pyrthei	P.ithivi(sans-krit)	Rumar	Rumar
Akor	Akal (urdu)		

<i>Khasi</i>	<i>English</i>	<i>Khasi</i>	<i>Vancho</i>	<i>Khasi</i>	<i>Greek</i>
Doloi	Duke	Kwai	Kwai	Maian	Marteria
Shoi	Shine	Shong	Shang	Loit	Leukos
Lamler	Liar	Balei	Balei	Kurr-i-ei	Kyrrious

KA TYNRAI (*Origin*) JONG KA KTIEN KHASI

Haduh kine ki sngi ki stad-pyrkhat ki dang tohki, thait-shi thait ban tip thikna ia ka tynrai jong ka ktien Khasi. Ki stad-pyrkhat kum u Peter Schmidt bad u G.A. Grierson hadien ba ki la lum lang ia ka jingmut jong ki linguist, ki pynkut ba ka ktien Khasi ka long kawei ka trat jong ka ktien Mon-Khmer na ki thain mihngi. Kiwei pat ki stad-pyrkhat kum ki jong u Dr. J.H. Hutton, u B.C. Allen, u P.T.R. Gurdon ki pynskhem ia katci ka jingshisha. 1 Fr. G. Costá, ha ka jingthoh jong i *'The Origin of the People,* ha ka *Syngkhong Jingtip* Rymphang 1958 Shil'ong, p. 53, i kyrshan ia u Pater Schmidt da kaba i ong ba kito kiba thoh (treated) ia kane ka subject kim don ci-ci shuh ban leh hynrei tang ban shu pynskhem ia kaei kapba la pynpaw da u Pater Schmidt. Nalor kata, i ong ruh (quoted) "We thus conclude that Khasi is not as was once believed, an isolated remnant of an extinct language, but rather one kindred with the Mon-Khmer group, and therefore akin to all the others, Munda included, which belongs to the great Austriac Family".

I Dr. H. Bareh ha ka kot jong i *'The History and Culture of the Khasi People'* Cal. 1967 p. 22 i pynskhem ia ka jing-iadei hagdeng ka ktien Khasi bad Mon-Khmer, namar ki ktien bad ki kynnen ki long tang shi-kynnoh. Ka jingdon ar ne lai kynnoh ruh ka long da kaba pyniasoh nadien bad na khmat kum da ki ktien 'Jing, 'Pyn', Byr'. 'Jyn', bad kumta ter-ter. 1 Bah Ivan Simon ha ka jingkren jong i *'Nangno ka Ktien Khasi ka wan'* ha ka All India Radio ha ka 11.2.70 i kyrshan ia kane da kaba pyn i nuksa katto-katne ki ktien-tynrai (root words). Kum:

1. Ia u *Maw*, ki Palaung ki knot *Mau*; ki Mon, *Kmau*
2. Ia u *Khla*, ka ktien Khmer. *Khlu*; ki Mon ki khot *kla*
3. Ia u *khun*, ki Mon ki khot *Kon*, bad kumta ter-ter

Hangne nga lah ban pynpaw ba ka ktien Greek ruh ka lone ka ktien kaba tang shi-kynnoh, hynrei ka jingdon jong ka ar ne lai kynnoh ka long namar la pyniasoh nadien bad na khmat kum ha kaktien:

'Luo' (Present active); 'Luso' (Future active); 'Elusa' (Aorist active); 'Leluka' (Perfect active); 'Elelukein' (Pluperfect active).

I Bah David Roy ha ka jingthoh jong i kaba kyrtena "*Ti Khasi u don hapdeng pyrthei*" bad ha kawei ka kot kaba kyrteang '*My God Mother*', I ai da ka nia kaba skhem ba ka ktien kam don jingladei ei-ei bad ka ktien ki Munda. I Bah Ivan Simon ruh ha ka jingkren jong i '*Nangno ka ktien Khasi ka wan*' i kyrshan ia i Bah David Roy da kaba i ong ba ka ktien Murda ka hiar pateng na kawei pat ka kpch.

KA JINGSDANG KA THOH KA TAR U KHASI

Ka jingwanpoi ka jingsynshar phareng ha ri India, ngi lah ban ong, ba ka long ka jingkyrkhu ha ka liang ka thoh ka tar, ia ki nong India kiba dang sahdien khamtam ia ki riawlum. Dei ha kane ka pei ba ki missionari na kylleng ka ri sepngi ki wan sha India ban ialap ia ka Gospel, ki wan ruh ban seng ia ki skul ha ki jaka kylleng ka ri India bad ban nlie ia ka thoh ka tar ha ki jaka ba dang sahdien ka ri India khamtam ka thain ri-lum ba sha'ei lam-mihngi

Napdeng ki missionari, u Alexander Duff bad u William Carey ki long ki missionari kiba shitrhem eh, ban pynphriang na ka jingnang jingstad bad ban pynroi ia ka thoh ka tar ha ri India. U William Carey naduh ba u la poi ha ri India ba ka snem 1793 u la trei shitom haduh ba un da lah ban pynieng ia ka Mission jong u ha Serampore. Ryngkat bad ka jingkit kaba khia ban seng ia ka College ha Serampore. U William Carey u la trei shitom ruh ban pynkylla ia ka Bible sha kiba bun ki ktien nong India kynthup ia ka kuen Khasi.

Ia kane ka por la sngewthuh ba ki Khasi khamtam kno kaba shong ha ka thain pynroh ri-Wai ki iakren bad ki dkar da ka ktien Bangali. U William Carey haba u telisnew na u Chandria Pal shaphang ka ri Khasi u la angmad ban pynsngew ia ka Gospel ha U Khun Khasi-Khara. Namar kata, ka Serampore Baptist Mission ka la rai ban pynkylla ia ka Bible sha ka ktien Khasi, ha ka dak Bengali.

da ka jingiarap uwei u rangbah na Shilot, Ka ktien kaba la pyndonkam ka long ka ktien Shella, ka ktien kaba kren paidbah ha kito ki thain. Ia ka jingshisha jong kane ngi lah ban sngewthuh na kine ki dkhoh kotbah ba la buh ha ka ktien khleh Khasi-Dkhar.

“Phibandro kaparthei shiicha ket kanoba halrallm ngalapunsang kata kabanri nglma kibring kapro dip thanghapoh kapyrha kimbuh hakajungbo nakata bon-dokita iajong kata kaban shai” Math. 5:14-15.

Ka translation kaba don mynta ha ko Bible:

“Phi phi tong ka jingshar ka pyrthei. Ym lah ban buhieh ia ka shnong ia kaba la buh halo u lum. Lymne kim ju thang ia ka sharak. bad buh ia ka hapoh ka shang hynrei ha ka diengpynieng sharak: te ka pynshai ia baroh kiba ha ka iing”.

I Bah R.T. Rymbai ha ka jingthoh jong i ‘*The Architects of the Khasi Literature*’ ha ka Souvenir i Babu Soso Tham Birth Centenary Celebration 1873-1973 p. 51 i ong kumne: ‘Ka Kitab ba nyngkong ba la thoh ha ka ktien Khasi dei ka Bible. Ia kane la shon nyngkong ha ka snem 1823 ha ki dak Bengali oa ka Baptist Mission, Serampore ha ka ktien Shella. Kane ka long kumne namar ka dei ka kynthei Bengali ba la nang ia ka ktien Shella kaba kylla Khasi nyngkong ia ka Bible’.

Kat kum ka khubor na ka *Syngkhong Jingtip* Vol. II Iaiong, 1959, p. 17 la iathuh ba la sdang ban kylla Khasi ia ka New Testament ha ka snem 1813 da kaba thoh oa ki dak Bangla. La pyndep bad shon ia ka ha ka snem 1824. Bad ka shithi i Bah R.W. Philip, Secretary N.E.I. Auxiliary B.S.I. dt. February 26, 1975 kaba i thoh sha ki lok kiba dei oan wan na ka Consultation Committee of the Khasi translation of the Bible i thoh ba ka Serampore mission ka shon ia ka New Testament ha ka ktien Khasi ha ka 1824. La iathun run ba tang hapdeng khyndiat snem kane ka jingpyrshang ka la shu bujai ei khlem seisoh. Ki kohwoh

(critics) ki kdew ar tylli ki daw bad kita ki long ba ki nong-pynkylla Khasi kim shym long kiba nang bha ia ka ktien Khasi, bad ba ka rukom spel dak bad kynnoh Bangali kim iadei bad ka ktien Khasi.

I Rev. G. Angell Jones ha ka kot jong i '*Ka History jong ka Bulang*' (1841-1966), Shillong p. 2 i thoh kumne: 'La kitei ar u Chandra Pal bad u James Ray ki la trei hapdeng ki Khasi, uba nyngkong uba la shong ha ri Khasi u dei u Alexander D. Lish, uwei pat u samla uba 'riewblei ia uba ia phah da u William Carey ha ka snem 1832 ia ka ban shong ha Sohra bad ban trei hapdeng ki Khasi. U la pynkhreh kawei ar ka kot pule bad u la pynkylla Khasi katto-katne na ka Gospel u Mathaios, u la plie ru' ar tylli ki skul ha Sohra, kawei ha Mawsmat bad kawei pat ha Mawmluh. La pdiang shitrhem ia kanc ka jingpyishang jong u ha kaba sdang, hynre u la trei minot hynriew snem ym den jingrci kaba paw, bad mian-pa-mian ki nonghikai ki la phet noh. Ha ka snem 1838 ka Serampore Mission ka la ichnoh ia ka trei kam niam ha ka ri Khasi'.

I REV. THOMAS JONES

I Rev. G. Costa ha ka jingthoh jong i '*The Origin of the People*' ha ka syngkhong Jingtip Vol. I Rymphang, 1958 p. 52 i ong kumne: 'In ancient times Khasi was a purely oral language, and it was only with the coming of the British Government, or better, of the Welsh Methodist Mission, that it began to be written in Roman Characters'. Ngi tip ba hadien ba la ichnoh ka Serampore Baptist Mission la wan kiew pat sa ka Welsh Calvinistic Presbyterian Mission ha ka snem 1841.

I Rev. Thomas Jones, u misisionari uba nyngkong eh sha ri Khasi, ba la phah da ka Missionary Society ka ri Wales i la mih na Liverpool ha ka 25th u 'Naiwieng, 1840 bad i la poi ha Sohra ha kaba sdang u 'Nai-Jylliew, 1841. Tang mar shu poi ha Sohra, lehse da ka jingiarap u Bah Laithat i Rev. Thomas Jones bad ka Mem jong i ki la lah ban sngew-thuh bad kren ia ka ktien Sohra tang hapoh khyndiat bna

bad ha katei kajuh hi ka snem 1841 ba ki la sdang ban thoh Khasi da ki dak Roman. U Bah Laithat ryngkat bad ki paralok jong u de, ki sa shah hikai thoh Khasi biang da kine ki dak Roman. U Sahep T. Duff, u Sahep Tomlin ki la mynjur bad taroh ia i Rev. Thomas Jones ba u la lah ban wan rah ia ki dak Roman ha kata ka rukom ba ki ai ka jingsawa ia ki ktien Khasi kumba ki don ha ka ktien Sohra. Kunta la khot ia i Rev. Thomas Jones — '*U Kpa jong ki dak Khasi*'.

KI DAK ROMAN

Na ki 26 tylli ki dak Roman ba pyndonkam ha ka ktien Phareng tang 21 tylli la pyndonkam ha ka ktien Khasi. Uwei u dak 'w' bad ar tylli ki dak thymmai u 'ñ' bad 't' la sngewthuh ba la pynmih da i Babu Jeebon Roy na ka bynta ban pynbiang ia ka rukom spejdak Khasi kaba paka. Kumba ka long mynta ki dak-thoh Khasi baroh ki long 23 tylli Na ki 23 tylli ki dak, kata a, b, k, d, e, g, ng, h, i, j, l, m, n, ñ, c, p, r, s, t, u, w, y,; 6 tylli na kək kata. a, e, i, i, o, u, ng lah ban ong ba ki dei ki vowels bad kiba sah baroh ki dei ki consorants. Ia u 'ng' la pynlong uwei u dak da kaba pyniasoh lang ia u 'n' bad 'g' syriem kum ka sur 'ngo' ha ka ktien Hindi. Ha ka rukom pyndonkam ia ki vowels, ka ktien Khasi ka don ka jingiadei kaba jan eh bad ka ktien Hebru. Ha kaba nyngkong ia ka ktien Hebru la pynden-kam tang da ki consonants suda hymei hadien, da ka jingwad ki stad-pyrkhat, la shon sa ia ki vowels bad naduh kata ka por ka rukom thoh ia ka ktien Hebru ka la sngewtynnat bad paka. Ka long kaba sngewlyngngoh ba i Rev. Thomas' Jones i lah ban jer kyrteng Khasi ia kine ki dak—a, e, i, o, u. bad y haduh ba kin da sawa hi thik kat kum ki sur kren jong ngi. Nalor kata, ngi iohi ruh ia ki dak kiba kham kyrpang ka sur, kum, 'h' ha ka ktien 'khah', u 'g'(ji) ha ka ktien 'bog', u 'ng' ha ka ktien 'bang', u 'i' ha ka ktien 'ieng u 'ñ' (enj) ha ka ktien 'niad', bad kumta ter ter. (Shaphang ki dak thoh Khasi bad ka rukom spel dak ngin sa iatai bniah ha kawei pat ka subject '*Dialects in mother tongue*').

Ha ka jingiaphylliew jiingmut (discussion) hapdeng i Bah W. R. Laitflang, L.G. Shullai bad Rev. I. Kharkongngor ha ka All India Radio la pynpaw ba ki dak thoh Khasi, kumba long mynta, ki dang duna. Kum ka nuksa don u 'h' hynrei ym don u 'h' (eit) kum ha ka ktien 'kwah'; don u 'o', hynrei um don u 'o' kum ha ka ktien 'katno'; don u 'g' (ek), hynrei ym don u 'g' (ji) kum ha ka ktien 'synagog'; don u 'e', hynrei ym don u 'e' kum ha ka ktien 'de'; donu 'u', hynrei ym don u 'u' kum ha ka ktien 'lum'; bad kumta ter-ter. Nalorkata, ka don de ka jingeh ban spel kum ia ka ktien 'uf', 'Cyprus', 'Gospel', bad kiwei-kiwei ki ktien. La don ruh ka jingpyini nia kaba shitrhem ba haba la lah ban pyndonkam ia kiba bun ki dak Roman balei ym lah ban kynthup syndon ia kine ki ak—c, f, g, v, x, z,—khnang ba ki dak-thoh Khasi kin long pura bad paka.

KA JINGROI KA THOH KA TAR KHASI

Naduh ba la sdang pyndor.kam da ki dak Roman ka thoh ka tar Khasi ka la kiew irat khlem sangeh haduh kine ki sngi mynta. Ka thoh ka tar Khasi ka kiew ym tang ha kata pynmih ia ki kot Khasi kiba pheibapher ka kiew kham tam namar ba la lah ban kynrong ia ka kyrgan jingthch Khasi.

Hadien ba la pynkhreh ia ki dak Khasi ha ka snem 1841, u Thomas Jones u la pynmih ia ka *Kot Pule Ba Nyngkong* (First Reader). Nangta u la pynmih ia ka kot pule kaba dei shaphang ka jingkoit-jingkhiah. Nangta shuh-shuh u la pynkylla sha ka ktien Khasi ia kawci ka kot Welsh kaba khct *Rhoddd Man* (My mother's Gift). Khatduh eh pynmih ia ka *Kot Luiphew* (Christian Catechism) bad u pynwan sha ka Khasi ia ka Gospel u Mathaios. Kine, ngi lah ban ong, ki ong ki kot mawnongrim u Thomas Jones kiba u la buh na ka bynta ban pyniar ia ka thoh ka tar Khasi. U Thomas Jones, namar kata, u long u nongsdang ia ka jingkha jong ka thoh ka tar Khasi na ka bynta ka pateng bynriew ka ban dang wan. Lem bad u Thomas Jones ngi dei ruh ban kynmaw burom pateng-la-pateng ha ka History jong ka thoh ka tar ia ka kyrteng u Rev. William Lewis bad ka mem jong u, Hugh Roberts, T. Jerman Jones,

Robert Parry, Dr. John Roberts, bad kiwei-kiwei ki sahep missionary kiba bud ia u ha kaba pynroi ia ka ktien Khasi ha ki kot ki sla. Napdeng ki Khasi pat, kiba nyngkong eh ki long u Larsingh Khyrim, u Juramon bad i Nabon. La ong ruh ba u Latbat, u Larshai, u Nisingh bad u Jom ki long ki nongia, ap kiba shitrhem ha kaba pynroi ia ka thoh ka tai Khasi bad kiba ngi dei hok ban kynmaw butom ia ki ruh.

Ryngkat bad kine ki kot ka jingroi ha kaba pynwan ia ka Bible sha ka ktien Khasi ka la nangiaid shaid-shi-shaid.

Ha ka report u Hooper bad Culshaw: *Bible Translation in India Pakistan and Ceylon*, 1963, pp. 155-56 la thoh kumne: 'In 1840 the Welsh Calvinistic Methodists began their work in the Khasi Hills, and in 1845 Thomas Jones submitted his version of Matthew to the Calcutta Auxiliary Bible Society, which published it in the following year. Jones and his colleagues took the dialect round Cherrapunji where they had settled, and this has become the standard for literary Khasi. Roman script (influenced by Welsh spelling) was adopted, and since that time has had no rival. The four Gospels and Acts appeared ten years later, and on the death of Jones, his colleague William Lewis completed the New Testament which was printed in London in 1871. A revised edition appeared in 1885, the chief reviser being J. Roberts who was also chiefly responsible for the Old Testament. The first part of the Old Testament appeared in the same year and the concluding part in 1891. In 1897 the whole Bible was produced in one volume edition for the first time.....'.

Lhse, ngi dei ban kynmaw ba lada la lah ban pynwan ia ka Bible baroh kawei sha ka ktien Khasi, ngi lah ban ong ba ka ktien Khasi ka long kaba riewspah. Katba ngi lah ban tip ka ktien Khasi ka long ka ktien kaba nyngkong eh napdeng ki ktien riewlum ban pynwan ia ka Bible baroh kawei sha ka ktien lajeng.

Katba ka jingpynwan ia ka Bible sha ka ktien Khasi ka nang iaid shaphrang katta ki sahep missionary ki nang shitrhem ha kaba thoh ia kiwei-kiwei de ki kot Khasi. U

William Pryse u la pynmih ia ka kot jong u kaba khot '*An introduction to Khasi Language*' ha ka snem 1855. Kane ka dei ka kot grammar kaba batai shaphang ka jingdon bad jinglong ka ktien Khasi. Ha ka snem 1857 ka Mrs. Lewis ka la pynmih ha ka ktien Khasi ia ka kot u John Bunyan kaba khot '*The Pilgrim's progress*'. Ha ka snem 1859 u Robert Harry u la pynmih ia ka *Scripture History* ha ka ktien Khasi. Ha ka snem 1871 u Hugh Robert u la pynmih ia ka *Anglo-Khasi Dictionary*. Ha ka snem 1891 u la pynmih sa ia kot *grammar* ha kaba u batai ia ka Orthography, ka Etymology bad Syntax jong ka rukom thoh Khasi.

U Sahep Missionary uba khatduh bad uba pawkhmat ha ka liang ka thoh kot Khasi u dei u John Robert. U la sah ha ri Khasi 38 snem naduh 1870 haduh 1908. Hapoh kine ki snem u la thoh ia ka *Khasi Third Reader* bad ia ka kot *Khasi Fourth Reader*. Ha kine ki kot u Dr. Robert u la lum bun bah ki ktien bad ki kyntien kiba u jer kyrteng ki ktien kynnoh; u la lum bunjait ki rukom phawar Khasi kum ka Phawar Iasiat, ka phawar beh mrad, ka phawar thep mawbah bad bun kiwei-kiwei pat. U la thoh ruh bun ki puriskam. Nangta u la pynkylla Khasi ia ki jingthoh phareng kum ka *Vision of Mirza, The Noble Revenge*. Nalor kata, u la pynkylla Khasi ia ki Poetry Phareng kum, *Casabianca Psalm of Life, The Burial of Moses* bad kiwei ban seng nongrim ia ka poetry Khasi. U la pynwan sha ka Khasi ia ka drama u Shakespeare '*U Julius Ceaser*', lehse, da ka jingthmu ban seng nongrim ia rukom thoh urama u Khasi.

U Sahep W. Williams u la pynmih ka kot khubor hanyingkong eh '*U Nongkit Khubor*' ha ka snem 1889. Hadien kata ia kane ka kot khubor la shimti aa u Sahep J.C. Evans. Ha kine ki kot khubor la pynmih ia ki jingthoh i Babu Rabon Singh shaphang ki jingleh niam u Khasi, ki poetri jong u Rev. Morkha lem bad shibun kiwei-kiwei pat ki jingthoh kiba koidor.

I Prof. R.S. Lyngdoh ha ka jingthoh jong i '*U Pahep Rabon Singh Juid Kharsuka* (1840-1910) ha ka Souvenir Soso Tham Birth Centenary Celebrations (1873-1973) p.38

long ba u Pahep Rabon Singh u dei u Khasi ba nyngkong eh uba la sdang ban buh jingthoh shaphang ka Niam Khasi. I ban ba ki jingthoh jong u ki ai myniem ia u Babu Jeebon Roy ban thoh ar tylli ki kot'; '*Ku Niam Khasi*' bad '*Ka Kitab shaphang uwei u Blei*' bad ki jingthoh jong u ki long ruh ki mawnongrim ia kiwei pat ki nongthoh kiba thoh shaphang ka Niam Khasi.

JINGPYNKUT

Ha ine i jingthoh nga pyni tang khyndiat eh shaphang ka tynrai jong ka ktien Khasi. ka jingsdang bad jingroi ka thoh ka tar Khasi. Kitei ki long tang ki mawjam shwa ban rung ha ka thymmei jong ka thoh ka tar Khasi. Ki sahep missionary haba ki wan ban prat lynti ia ka thoh ka tar Khasi ki wan ban wallam ha ngi tang ia ka dur jong ka katba ia ka jingshisha jong ka thoh ka tar Khasi dei ki kpa-tymmen Khasi jong ngi kiba pynia: kiba tih iyllew bad bad kiba pynpliah kumba ki long mynta. Ki sahep ki wan tang ban pynkha ia kaei kaba ngi la pun lypa. Namar kata, ka dei ka kamram jong ngi kum ki kmie ki kpa ban bsa. ban pynsan bad tan hikai ia ka ha ka nongrim ka jinglong bad jingim Khasi bapura. Khatduh eh, nga sngew ba ngi dei ban ai ka burom ia ki sahep missionary. ki kpa tymmen Khasi jong ngi bad ia ki nongthoh bakynsai ka ri baroh kiba la pynioh ha ngi ia ka thoh ka tar Khasi kaba tamir ha ka rynieng bad ka kyrdan bad kiwei pat ki jaitbynrieiw ba lashai jong ka ri India.

ii) Ka Thymmei Bad Nongtymmen Ka Thoh Khasi

(I. M. SIMON)

Don artylli ki bynta la kumno-kumno ha ka liang ki jingioh pateng na ki juk kiba la leit kiba iadei bad ka Jingshai Khasi (Khasi Culture) kumba ka long:

1. Ki jingthoh-jingtar
2. Ki khanatang bad ki parom

Bunsien haba ngi kren ia ka "literary heritage" ngi lah ban pyrkhath tang shaphang ki jingthoh-jingtar namar ka ktien "literary" hi, la ong, ka mih na ka ktien Latin "litteras" kaba mut "ki dak". La hapdeng jong ngi ki Khasi ym lah shisha ban ong ba ngi don ki jingthoh-jingtar ha ka kot ki sla shwa ia ka 1830, hynrei ngim lah pat ban ong ba ym don ka thoh ka ta, ha ka jingmut-jingpyrkhat ne ha ka jabieng. Ha ki kam kiba iadei bad kaba lum ba tang ia ki khanatang ki jong uba rim ba jah, ki ju kren shaphang ka "folk literature" ne "oral literature" bad "oral" kumba ngi tip ka kdew hi ia ka shyntur. Te kine ki arjait ki jing-ichpateng ki kynthup ia kaba ngi den baroh.

1) Ki jingthoh-jingtar: Na kine ruh nga sngew ba ngi dei ban pyniapher ia kito kiba long kum ki jingthoh ba la pynkylla na kiwei ki jait ktien bad kito kiba mih na ka jingpyrkhat u nongthoh Khasi hi, ne ki soh ka jabieng Khasi hi. Kumta, ngi lah ban pynkhlad noh ia ki ba bun na ki jingthoh kiba kham nyngkong namar khambun na ki ki long tang ki jingpynkylla sha ka Khasi na kiwei pat ki jait ktien. Kiba khambur: ki dei ki kot Niam. Lehse kiba khamrim ne ki jingthoh-badei-Khasi bad ki bym ktah ia ka niam khristan dei ki katto-katne ki jingthoh ba la pynrung ha ka kot Grammar u Rev. Pryse: "An introduction to the Khassia

Language" kaba la mih ha ka snem 1855. Kine ki kynthup ia ka jinglehniam Khasi bad ia ki jingiakren hapoh ka Dorbar u Syiem Sohra.

Ha i por i ba lyngkot, ym lah shisha ban jer kyrteng ia ki jingthoh baroh kiba ngi lah ban ong ki jingthoh Khasi trai. Bun na ki shisha la pynrung ha ki koi pule ter shu ter Kan myntoi lada ngin pule ia ka kot "History of Khasi Literature" i Dr. Barch bad ka kot i Bah Kynpham Singh ka ba dei bad ka jingsdang ka jingspel bad jingthoh, bad ki kot Khasi ba la thoh da ki Khasi hapderg 1896 bad 1903.

Ngì kitram shibun eh ia ki jingpyrshang kiba bun ki nongthoh ha kine ki 80 snem kiba la leit kum ki jong i Babu Jeebon Roy, Ma Radhon Singh Bertu, Babu Nissor Singh, Dr. Lyngdoh bad ki katto-katne ki serg, kum ka Catholic Mission kaba la pynmih ia ki jingthoh kiba kordor kum ka series "Ki Riti ka Ri Laphew Syiem" kiba thew ban pyni ia ka jinglong u Khasi shwa ba kane ka Pyrthei Thymmai kan pynblad ia ka jinglongtyrriai jong u

Ym don daw ba ngin dang leh sting. Ngì la don ha ka tmier jong ka Jingklet hynrei dang don jingkyrmen ba ngin dang lah bar khai ban tong ia kiba dang sah kyndong hangne hangtai bad ban pynsih ia ki na ka bynta ki pateng kiba hadien habud. Dei ka kamram jong ngi ban tashum-bynta ha kane ka kam kaba khraw ban wad ia ki symbolh ksiar ka Jingshai Khasi shwa ba kin jan duh. Ngam don jingartatien ei-ei ba dei tang ka tingieit ia ka Mynnoi kaba lah ban plie ia ka lad ba ngin dang tohi ia ka Lawei kaba pynhun bad kaba jan.

La ka bynta kaba kham khraw ha ka Thoh-ka Tar de ban ai ia ki Jingthoh-Khasi, da ki Khasi, na ka bynta ki Khasi, ki jongthoh kiba la thoh da ki nongwei, lane ki jing-pynkylla Khasi ia ki jingthoh na kiwei pat ki jait ktien ruh ki long ha kawei ka rukom, shibynta na ka nongtymmen jong ngi.

(i) Ka translation ka Baptist Mission ha Serampore ia ka New Testament ha ki dak Bengali ka long shisha tang kum ka "museum piece" namar la thoh ia ka ha ka ktien kaba kham i lyngngoh. Peit ia kine ki lain kiba nyngkong ha ka Jingdwai U Trai: "Ho ujunga bandra ubasyong habeneng ukpa, ka jung phi kakarfeng babha unman long". Lehsa ki rongpyngkylla ki la shu lum ia ki ktien Khasi bad shna sentens da ki khlem sngewthuh ia ka grammar Khasi. Khyndiat snem hadien u Lish haba u la pyngkylla Khasi ia ka 'kot tikir' ha ki dak Bengali hi u la thoh ha ka ktien kaba lah ban sngewthuh shisha, kum ha kine ki bynta: "Kili Phi la iathuh hanga uei ba thaw ia ki kham? Uthi. Ublei ubakhrau bathau ia kabeneng bad ia parthei".

(ii) Hadien ka jingiehnoh ki Baptist ia ka kam mission ha Ri Khasi, ki Welsh ki ia shimti ia ka bad u Thomas Jones u missionary uba nyngkong u la wan sha Sohra ha ka snem 1841. Ha kaba pyngkhreh ia ki jingthch ha ka ktien Khasi. u Thomas Jones u la pyndonkam da ki dak Roman.

Ka don ka jingsngewthuh bakla ba ka jingiehnoh ia ki dak Bengali ka long ka buit ki missionary ban pyiniapher ia ki Khasi na ki dkhar. Ym donkam research ban shem ba ka Baptist Mission ka la lah trei bun phew snem hapdeng ki Bengali shwa ba kan kner ia ki kti sha ki ri-lum Khasi, bad kumta ka knam jem ia ka ban pyndonkam ia ki dak Bengali ha ka lyngkha mission baroh kawei ha kaba kiba bun ki nongtrei jong ka ki dei hi ki Bengali. Ka pher ia u Thomas Jones; une u wan beit na Wales sha Sohra, u bym naag kren ne thoh Bengali. Sa kawei ruh, u Thomas Jones u la sdang mar mar ia ka jingtrei jong u bad na ka bynta ki skul jong u, u la iohi ba ka kam kan iaid kham kloilada un pyndonkam ha kaba thoh bad hikai da ki dak kiba u tip blia. Ha ka jingshisha, ha kaba sdang u la pyndonkam ia ki dak Roman ha ka rukom ba pyndonkam ki Welsh kum ha ka kot pulc CA CITAP NYNGCONG BAN HICAI CI CTIN CASSI. Ia kane ka rukom thoh u la pyngkylla khyndiat haba u la iohi ba kam da iadei bad ki jingsawa ka Ktien Khasi. Ha kaba pyngkylla sha ka Khasi ia ka kot "Mother's Gift" ha u snem 1842 u la ai kyrteng ia ka KA

JINGAI KA KUMI KA LA KI KOON. Lada u la ap ban nang shwa ia ka thoh Bengali lehse un nym da la lan ban leh ei-ei namar ka jingtrei jong u kam shym neh bun snem.

II. Ngin peit pat mynta ia ka bynta kaba ia kaba iadei bad ki khanatang, ki jingiathuh tang bad ki puriskam.

Teng teng nga sngew ba ngi ki Khasi ngi syriem shibun ia kito ki briew kiba sdang khyrdep ia ki phaloi kper hadien ba ka masi ka la bam lut ia u jingthung bad ka la mih shabar.

Ngi don ka jingsngewkhia kaba khraw ba kine ki por haba ngi ioi ba bun na ki khanatang uba rim ubajah ki la nang duh nang jah. Don na ki kiba ngim tip shuh, namar bym don ki ban lum ban lang ia ki.

Kawei na ki daw ba ka leit long kumne ka long ba ha ki snem kiba mynshwa ka don ka jingsngew ha kiba bun kiba la nang la stad ba kum kine ki jing iathuh khana pateng kim don jingmyntoi ei-ei ruh bad ka bha ban klet noh ia ki. Kham iphun iphieng ki jaka buh kot lada yn buh ha ki tang ki kot Phareng. Nga kynmaw ia ka jingiakynduh jong nga bad uwei u 'riewtymmen uba long ruh u 'riewniam uba la iathuh ha nga, lem bad ka jingsngewsarong ruh ade, ba u la lum bun bah ki jingiathuhkhana hynrei ba u la thang lut ia namar u ong ki long ki "ba thala". Ha kato ka poi nga la sngewthuh shai aiu ka ktien "Vandalism" ka muu. Don shisha ki jingiathuhkhana ki bym da long eh ban iathuh ha madan, hynrei nga sngew ba u Khasi hi kum ka jaitbynriew u long uba tyngkai shibun ia ka akor-briew bad kiba kham bun na ki jingiathuhkhana jong u ki long ki "ba don burom". Lada ki nongthoh Khasi kiba mynshwa, kum i Ma Rabon Singh, ki la don kum ki jingpyrkhat kum ki jong utei u 'riewtymmen", ngi la duh katto-katce ki jingiathuhkhana kiba ju pynbyrnia ia ngi kum ki khynnah. Kaba ngi dei ban kynmaw ka long ba ngim lah ban khmihlynti ban ioi lut ia ka jinglong ki Langshwa Manshwa jong ngi lada ngi jied tang ia kiba bha ne kiba pynsngewtynnat ia ngi; lada ngi thaw ia ki ha ka dur ka ba ngi kwaw ba ka pyrthei kan

iohi—kata, kum ki 'riewkhuid. Watki Khasi ruh kim lah ban long lut ki "riewkhuid".

Nga sngew ba dang don ka lad ban lum ia ki jingia-thuhkhana-pateng na ki dong baroh jong ka Ri, namar khlem artatien kawei ka dong kan pyni ka dur kaba pher na ka jong kawei pat, kaba ki Phareng ki khot ka 'local flavour'. Ha ka 'folk-lore research' ym don jaka tang ia ka 'standard version'. Lada ngim kyndit bynriew ban lum noh ia ki jingiathuhkhana pateng katba dang don por, ki pateng ki ban dang wan kin long kiba la dkut ka jingiasoh bad ka Mynnor—ym shuh ki Khasi hynrei ki nongsah ha ki lum Khasi, kiba long kiwei pat ki jait jingthaw.

Ki jingiathuhkhanapateng ki long kum ki jingkdew ia ka jinglong tynrai u Khasi kiba pynpaw ia ka rukom pyrkhath jong u (Khasi Philosophy) kaba pyniapher ia u na kiwei pat ki jaitbynriew.

Ha Arunachal ka la don la slem ka jingpyrshang hapdeng ki samla na ki jaitbynriew kiba pher ban lum ban lang ia ki jingiathuhkhana pateng (oral traditions), bad ki bad ki 'abang' jong ki Adi ki long lehse ki bym duna haba ia pyrshang ia ki bad ki jong kano-kano ka jaitbynriew ha pyrthei. Dang don ka por ia ki namar ki lyngdoh kiba tip ia kine ki dang bun. Ha ngi ka miet ka la jan.

Ka jingiathuhkhana jong ki Khasi shaphang u Sohpetbneng ka kdew ia ka jinglong jong u Khasi kum uba khein kor ia ka Hok, uba don ka jingiadei bad ki blei hi; kumba ka jingiathuhkhana shaphang u Diengiei ka pyni ia ka jingshemphang jong u ba ka Sniew kam jngai. Ka jingiathuhkhana shaphang u Syiar ka iathuh ia ki jingpyrshang jong u ban shem ia u Blei haba la suhsat ki jingkhum ka pop.

Hapdeng ki jingiathuhkhana puriskam ki don kito kiba ki khot ki "aetiological stories" kiba pyni ia ka rukom pyrkhath u Longshwa haba u iakynduh bad kiei-kiei kiba um lah shemphang: balei u bnai u don jingthoh kumto; balei u khla u thoh-pan; balei u dkhan u rit ki khmat;

balei ka 'iarkhiar ne u klew ki pah kumba ki pah; balei ka tyut ka lyngkot u tdong; balei u klew u don ki jingthoh kum kito ha u tdong? Kine ki jingiathuhkhana ki ai ia ki daw ha ka jingiohi jong u bad ki hi ki la biang. Lehse ka jingiathuhkhana shaphang u Manik Raitong ka hap lang hangne namar ka long ruh kum ka jingbatai ia ka dur u jait siej uba don sha ki thain Raitong. Ha Ri Pnar ruh don kum kane ka jingiathuhkhana shaphang u siej harud Wah Iale.

Kine ki long ki jingiathuhkhana u khun Khasi-Khara shipyllun; don ruh ki jingiathuhkhana kiba dei ki jong ki dong bad ki kyntoit kum shaphang ki Mawmasi. Kyllang bad Symper ne lawpaw. Ki nong Pariong ki ong ba ki dlen kiba don ha uwei u mawsiang hajan shnong dei ki dien kjat u Koh Luna, u Hercules ka dong Mawiang. Bun kum kine bad kum kine ruh ki don ka hok ban lait na ka Jingshahklet.

Don pat ki jingiathuhkhana kiba ki khot ki 'migratory legends' kiba par nawei shawei ym tang ha kajuh ka ri hynrei na kawei ka ri sha kawei pat. Lada ngi peit tang ia kito kiba ha Ri Khasi ngin ioi ba don u Riat Iam Kynthei hajan Pammura bad don u Lum Iam Kynthei hajan Umsaw Khwan. Ki jingiathuhkhana kijuh. Ka jingiathuhkhana ia u Lum Sahrasi ruh ka syriem.

Ki Jingsnengtymmen, ki jingngeit kiba ki bymngait ki khot 'superstition', ka shad-ka kmen, ka put-ka tem ki dustur—kine ruh ki long shibynta na ka Nongtymmen hynrei ym don por ban iakren shaphang jong ki hangne.

Nga kwah ban pynkut ha ki Phawar.

Katto-katne na ki ki la don lpa ha ki kot kiba kham rim—wat ha ka kot grammar u Pryse ruh. Kine ki long tang i bynta iba rit eh na ki phawar baroh kiba u Khasi u don. Kine ki donkam namar ki pynpaw ia ka jingsngew u Khasi ha ki khen kiba pher jong ka jingim—ha ka biria-ka tamsa ha ka khia-ka shon, hapdeng ka jingiap hi. Ia tip ia u Sier Lapalang, iatip ia ka Iam Meikha hynrei shano ka phawar

iambriew u Nongtalang? Dang don na ki Lyngdoh kiba tip
 ia kane, ba haba iap briew ban bud dien pateng la pateng
 ia ki longshwa u nongiap. Ho-oid, kum ia kine ki phawar
 ym lah ban khmih lynti ban iohsngew katba ngi kwah; ban
 pynshahshkor kmang hangno iapbriew ruh sngew tohmet.
 Hynrei haba ioh ia ka lad, lehse la dei ban pynrshang bat
 ioh ia ki —ban pyndonkam ia ki tape records tang ba da
 ka jinglehburom ia kito kiba don ka bynta kaba jan bad
 u nongiap.

Hynrei dei ban jubab ha ki pateng ka ban sa wan lada
 ngi pynduh da ka jingbysalia jong ngi ia kine ki spah kiba
 u longshwa u la ai ha ngi ban ai pateng ha ki.

iii) Ka Nongtymmen Ka Ktien Khasi (Oral Literature)

HAMLET BAREH

Ka Ktien ka long ka Tlong bah kum u Mawshan Mawkhung ia ka Jait Bynriew. Ka long ma ka ka sorki ba tehsong ia ka longiing long sem, longbriew manbriew, ka shnong ka thaw, ka hima sima, ka khaii pateng, ka trei ka ktah, bad kiwei ki phang jong ka Jait Bynriew. Ka Jait Bynriew ba khlain ka don la ka tynrai jong ka ktien ka thylliej babieng. Hapdeng ki Khasi, don shibun ki rukom kren kynnoh bad ring sur. La iathuh hyndai ba ki nongkhaii pateng, ki sangot, ki lyngdoh bad ki nongkit ktien syiem ki nang lai saw tylli ki tkien khun bad ki lah ban ia sngewthuh para maki. La ong ba ka ktien Langrin, Nongstoin, Amwi bad Bhoi Manar ki long kiba kham eh ban ia kren ban sngewthuh bad kiwei pat ki parakher paramer. Hynrei kane kam shym pynwit ha ki kam hima sima, khaii pateng etc. ia ka jinglong kawei jong ka ri.

Ha ka Kot *A Short History of Khasi Literature*, (Second Edition) 1969, nga la thoh ba ki jingsngeng jingkaw, ki ktien sneng tymmen, ki ktien duwai phurat, ki ktien knia ktien khriam, ki pharshi bad phawar, ki kyrteng lum wah, ki syntiew ki skud, ki khana parom ba bun skit bun sker ki long kiba don la ki jingmut tynrai bad ki paila ba wan shat bad bihe ha ki thwei bah ka jingpyrkhat ka jingshemphang bad jingithuh paw jong ki khraw pyrkhat bad ki kladar bor ki longshwa jong ngi. Dei hangne ba ka Culture U Khasi ka kup ia ka kor ka khriam bad ka ksar ka rupa kaba tyngshain haduh mynta bad kaba mangi ha kane ka pateng, bad ki juk ki ban wan, ngi dei ban pynim bad pynch, ym dei tang shimet shimet hynrei da ka bor ba lang jong u paidbah bad ka Ri salonsar.

Nalor kitei ngi shem ruh ia ki spah tylli ki ktien kynnoh, ki ktien laho, ki ktien shong spah shong sbai bad ki ktien pynbang kiba sien ryngkat bad ki jingmut kiba iar. U Khasi um peit shuh ia ki kper soh kper syntiew ki 'rang ki

'thei bhabriew, hynrei u la peit shaduh ki Mangkashang bad ki lyoh jong ka universe. Ki phawar ba bun rukom ki pynpaw ba ka poetry ka la don naduh kulong kumah.

Nga kwah ban pyni hangne ia ka jingshong spah ka ktien tang katto katne ki bynta jong ka jingim ka jong ngi. *Pa* ka Sain Pyrthei, ka Ri U Laiphew Syiem ka pynpaw ia ka synjuk jong ki Laiphew ngut ki Syiem badon bor ryngkat bad ki syiem shnat kiba la synshar mynwei naduh ka Wah Bramaputra shaduh ka Wah Sarma. Ka ktien *u Syiem u Kmie* ka pynpaw ym tang ka khlieh synshar hynrei kumjuh ia ka jinglong mynsiem ba janai ban kdup ban pynsan bad pynlong briew ia la ki khun ki hajar. Kumta la mih u Syiem u Kmie, ki Khun Shnat, ki Khun Soh Syiem, ki Khun ki raiot, kiba don la ka bhah ka bhah ha kaba tei ia ka hima. Don kiba ong ha ka ktien Syiem ka wan na ka ktien *Siam* bad don ki khana kiba iathuh ba don ki syiem kiba la mih na ki Ahom, kiba dei na ka Jait Siamese lane Thai kiba dang don bad synshar shisien ia ka pyrthei Asia Mihngi. Hynrei kine ki dei tang ki maw sawa hym pat lah pynshisha. Ki Khasi hi ki don la ki *Syiem blei* bad *Syiem briew*, ki *Syiem Lieh* bad *Syiem long* bad ka history ka ong ba hadien hadien ynda ka kyrdan syiem ka la hiar dor ha ka jinglong mynsiem bad jinglong briew, ki briew ki la leit kem ia ki khyllah jait ban pynlong syiem ia ki kumba ki la kem ia u Kongka ban synshar ia ka Shella shipor.

Ka *Hima Sima* ka thew ia ki Briew bad ki Jylla ba bun hynrei ka thew ia ka jinglong shidur, ka jinglong kawei bad ka bor ba kynja mynsiem kaba la pynneh ia ka. Kumta ka pait hima kam ju don ha ka khlieh synshar U Khasi lait tang haba la jia ka sang ka ma. Hyndai ki Nongsain Pyrthei, ki ialeh da ki bor ki buit baroh ban pyllait ialade na ki jing-iapra.

Ka Ktien *Lyngdoh* kam dei tang ka kam leh niam namar ngi shem bun ki *Lyngdoh* synshar ha ki bun ki jylla bad hima bad ki pyniaid ia ka sain hima. Ki Basan ki dei ki nongsynshar kur hynrei ynda ki tei ia ka hima ki la kylla long ki *Basan Raid*.

Don shibun ki ktien ba la shim na kiwei pat ki jait bynriew. La ong ba ka ktien *Lyngskor* ka wan na ka ktien *Laskar* bad ka ktien *Daloi* ka wan na ka ktien *Dalai* (Tibetan); la ong ruh ba ka ktien *Myntri* ka wan na ka ktien *Mantri* (Sanskrit); bad ka ktien *Wahdabar* na ka ktien Arabic *Uddabar*; ngim tip ruh la shisha ka *Dorbar* ka wan na ka ktien Persian *Darbar*. Hynrei ngi dei ban kynmaw ba u Khasi hyndai lyngba ki hima baiar, u la don ka jingiadei bad ki jait bynriew ba bun (hapoh bad shabar ka Hima jong u) bad haba u shim kyliang, u leh ban pynjanai, pynbiang bad pynpaka ia la ka jong ka Culture kumba long ki phareng ne Japanese kiba pynriewspah ialade, da kaba shim kyliang shibun ki ktien na kiwei pat ki jait bynriew. Kane ka pyni ba u Khasi hyndai u dei ka jait Bynriew baproh, ba bat iktiar bad donbor halade.

Kawei pat ka bynta ka iadei bad ka khaii pateng, ka trei ka ktah, ka rep ka riang bad kiwei ki phang. Mynhyndai U sbai U long Uba raid kam ha ka khaii. La pynshong dor ia ki mar da u Sbat kumta ki reit sbai, kum ka pharshi, ka mut ia kito ki briew kiba pynhun ia u leilong spah, da kaba ai bam ba un kyrsei ia ka spah ka hajar. Kitei ki dei ki riewkhwan spah kiba long ki mraw jong ka spah bad kiba klet ia kiwei ki jingdonkam ba kynja mynsiem jong ka jingim. Hyndai ki pyndonkam da ka tyngka ba ki lum khajna na ki hima dkhar jong ki kum ki tyngka *arcot*, *narain* bad *kutra* kiba dei ki tyngka dkhar. Don pat kiba iathuh ba ki Syiem Nongkhlaw, Sohra bad Synteng ki don la ki Kor Sain Tyngka jong ki ha ki shlem hyndai. Ki tymmen ki ju iathuh ba hyndai ki briew ki tip hi ban pule ban thoh ia ki dak kum ki dak Bengali, Assamese bad Arabic na ka bynta ka khaii pateng. Ki don ruh la ka rukom phah kyrwoh. Ha ka sain nar hyndai, don shibun ki ktien kum ka *jingthap*, ka *phah*, u *nar kti*, ka *nar hsap*, ka *ryning* bad kiwei kiwei. Don shibun ki ktien rep, ki kyrteng dieng bad syntiew, ki laiphew skit bad kiwei kiwei. Ki kyrteng ki tiar kamar bad misteri ruh ki long shibun.

Ha ka por hyndai uwei pa uwei u nongshong shnong bad u khun ka Hima, u ioh jinghikai bad jingbit ban iakren

bad iasaid dorbar ha shnong ha thaw, ha ka jylla bad ka Raid bad ha ka hima. U briew um lah ban long u syiem lane u 'riewkhrav lada um dei u 'riewsaid ba biang. U briew um lah ban long u 'riewsaid ba pnah lada um dei u 'riew don nia, uba tip ia ka ain bad ia ki kam hima ha lum bad ha dkhar. Ku mta u riewsaid u dei u 'riew proh jabieng uba tip janai ia ki kam hima ha lum bad ha dkhar. Um dei u 'riew luin jingmut.

Mynhyndai ki briew ki don shibun ki rukom kren ban kynnoh ha ka dorbar dorsha, haba iakren said Dorbar, ki pyndonkam teng teng da ki ktien pharshi bad phawar bad bunsien ruh, shwa ban poi sha ka phang kaba iadei bad ka kam lane ka nia, ki ju pyndonkam da ki kyntien ba jrong bad teng teng ba kham kyllain hynrei kane ka rukom kren kam iadei bad baroh ki rukom dorbar, namar ba ha bym don por pat kum ki dorbar synshar khadar bad ki dorbar thma, ki rangsaid kim dei ban bun ktien bad baroh kaba ki kren ka thew beit ha doh. Ngi iohi ba ki dorbar hyndai ba ka Bei-ain, ka Kdew Mationg, ka Bein Dorbar, ka Kawang Ktieh, kim don jaka bad kynja uba leh ia kitei ki kam, um lah ban wan kiew dorbar, tad haduh ba ka shnong ne na Haka ka map ia u hynrei lada u iatleh biang ia kum kata ka byrsieh byrsang, u shah beh shnong syndon. Ki khana pateng ki kren shai ba ka pnah ktien ka iadon bynta bad ka sap kren paithah bad u 'riewsaid dorbar ba pawkhmat u ioh shibun ka jingshaniah jong u paidbah. Lehse la don bun rukom ki *Cicero* kum kita ki 'riewsaid jong ki Roman hyndai kiba la min bad la jah ha ka mynnor bah u Khasi.

Kitei ki 'rangsaid ki long kiba pnah ruh ha ki kam iasaid ha ki Dorbar Mokotduma bad bishar briew, ki 'rang-said kiba pyrshang ban iada ne pynrem ia kano kano ka mamla. Ha ka snem 1826 mynba u Iskat u la wan kiew, nyngkong eh sha Nongkhlaw, ka kynhun jong u ryngkat bad u Sahep White ki la ia iohi shibun eh ia ka rukom pyn-iaid dorbar ha ka dorbar ba la khot da u Syiem Tirot Singh, uba dang pynkyntang syiem bad kiew khet dang shibit bad la ong ba ka rukom iasaid ka long ka bym ju kham iohi koit. U 'rangsaidu ba pyrshah ia ka pom surok, ha ba u kren

pyrshah ia ka rai jong kiba bun. u la kren jrong. teng teng ki ktien kiba eh. teng teng da ki ktien kiba jem, ryngkat bad ka jingpynkhih ia ka met. ka kti bad ka khmat ban pynshai ia kaei ka jingmut kaba u khlei ha khmat 600 ngut ki 'riewsaid kiba la wan poi na kylleng ka hima kiba da kieng atiar da ka waitlam, ka ryntieh bad ryngkap. Kum ia kane ka rukom kren ki ong ba ka dei ka Conventional Oratory.

U Sangot haba u khot dorbar hyndai. u mih shapoh shnong ryngkat bad ka ksing ka dhah, ka dongmusa (ha ka por mynmiet) bad u pyrta kumne:

Hei ko shnong ki thaw ko rangbah rangsan ko samla samhoi; Hei; iamih baroh lashai sha ka dorbar ha ka por mihnsngi; Hei; ynnri ka iew ka hat ka thohdieng thoh siej. ka tongum tongwah ba la khang shnong khang thaw ba la pynlong dorbar sorbar ban pyrkhat ia ka iap ka im Hei; kynja uba lyndet un shah ha ka kuna ka kaid bad u saiteh saikhum Hei; ba la khot da ka Hukum

Ka rukom khot sangot ka don bun rukom kat kum ki kyrdaan bapher bapher jong ki dorbar

Ha ka shongkha shongman. ki ksiang ki ju iapein da ki ktien hok ktien sot ha ka rukom ba ikhia shibun khnang ba ka kam kan iaid itynnai bad ka jingiader kan long kba bha. Naduh u syiem haduh u paidkar hyndai. ki don la ki rukom ia khublei bad kyrkhu kyrdoh bad iapein ia ka ktien ka thylliej.

U Myllung hyndai u sei ha ki sur Duitara bun rukom ki khana parom. Ki jingsneng bad phawar bad ki jingpyrkhat myllung ki don bun rukom. Hateng hateng ki myllung arngut laingut ki ju iashem lang bad ki ring nia ban iapein ktien ha kano kano ka phang ba la ia buh da ki sur ka Duitara. Ki phawar ruh ki don shibun rukom.

Mynhyndai da ki phawar, ki hikai skul ia ki samla ban kieng atiar thma bad hikai iapom iasiat. Da ka phawar,

ka kmie ka kyrkhu ia u khun shynrang haba u leit sha thma ban iada ia la ka Ri. Da ka phawar, ki rah ki rong, ki shtah ban pynieng ia u mawbynna bad maw shongthait ba heh kat u ramhah. Da ka phawar ki rwai ksan thma. Da ka phawar ki leit beh mrad, ki jngi ia ki wah, ki kiew ia ki lumbah bad jop ia ki hima ba tlot. Da ki phawar, ki iam meikha pakha, ki thep mawbah bad pyllait ia u masi rong. Da ka phawar ki duwai phirat, ki knia ki khriam ban pyndep ia ka niam iing bad hima. Ki don ka ud sharati bad ki simsong simkaro bad ka rwai lapalang bun rukom. Kynja u shynrang briew u pynbit ialade ha ka thma ka ktien, ka synshar ka khadar, ka ring mawbynna, ka kam sain nar, ki kam thain ruh thain shang bad ki ioh jinghikai ia ka huit ka akor. Ki khlain ki jwat ki dap doh bad ki jrong jwain; ki san ha ka mynsiem, ka khlieh bad ka met. Ka riti bad ka niam ka hikai ia ki ba ka hima sima ka kham kordor bad ia ka iing ka sem. Ka shnong ka thaw ka long ka skul bah shaphang ka jingiatrei lang.

Ki kynthei ki ri ia ka niam ba kyntang jong ka iing kumta ki long ki nongri iing bad hiar pateng ia ka kmie ym tang ha ka nongtymmen, hyhnrei khamtam ha kaba pyndep ia ka niam. Ka synshar ba khlain u kni u pynbeit, pynryntih bad pynbiang ia ka iing, kumta ka iaid laitlan kam ju don ha u shynrang ne kynthei briew.

Ki jingkylla ba bun ki la wan lynshop; ban pynim ia ka ktien, ngi donkam ruh ban pynbeit ia kano kano kaba kdor, kaba don ha ka konging longsem, im lang sah lang bad ka jaid bynriew.

CHAPTER III

Ka Bhah Jong kiwei ki ktien Pule Ha ka Thoh ka Tar

MRS. ALVARIN D. THAM

Ka thoh ka tar kumba ka long mynta ka la nang iaid shaphrang hapdeng u paid Khasi Khara shityllup.

Haba ngi phai sha ka sotti jukka Mynnor jong ka Ri jong ngi, ngim shem satia ia ka thoh ka tar u 'riewhyndai. Pynban, ngim lah pat ban ong ba ki kpa tymmen jong ngi kim don satia ka "thoh" la ka jong. Ka jingdon ka ktien "thoh", ka pynpaw shai kdar ba u Khasi u don hi la ka rukom thoh kum ha kaba khein sbai, kaba buh dak, ka thoh shun, ka phah khubor, kaba tar ia ki snep dieng da ki tiar kiba nep (nangta ka mih ka ktien thoh, tar) bad kumta ter ter Kum ka nuksa, ki kyrwoh siej ki long ha lade hi ka rukom thoh u Khasi hyndai.

Ki khraw pyrkhat kiba tih ia ka mynnor ki ong ba ka thoh ka tar da ki dak Roman. (Roman Script). ka la wan shane ha ka snem 1841. Dei lyngba ki jingthoh jingtar ba ngi ki Longdien ngi tip bad iohti pateng ia ka buit, ka jingstad bad ki khana parom ki jong ki Longshwa-manshwa.

Katba ka por ka nangiaid bad ki symboh jingtip ki la ioh ban suh thied ha ka jingpyrkhat kiba bun, ka jingpynriam pynbeit ha ka thoh ka tar ka la paw nyngkong eh ha ka dur ka Translation—ka jingpynkylla ne jingpynwan na kawei ka ktien sha kawei pat. Kaba shim ia kane ka kam ka long ka Welsh Presbyterian Mission. Ngim lah khlem da pynpaw ia la ka jingsngewnguh ia kane ka Mission kaba lyngba ki Missionary kynthei bad shynrang ka la pynphriang ia ka jingstad jingtip ha ki Ri lum ba iait jong ngi

Namar ba ym shym don jingthoh kiba buh pynkynmaw-maw ia ki kot kiba la pynkylla sha ka ktien Khasi naduh ki por kiba mynshuwa, nga la pyrshang ban lum jingtip nangne

nantai kat kiba nga lah ban ioh, bad nga kyrpad ia ki paralok kiba don hangne ba kin ia pyndap ia kaba duna ban pynbeit ia kaba bakla bad ban ot noh ia kaba tam.

Lyngba ka Welsh Presbyterian Mission ngi ioh ia kine ki translation.

1. Ka Gospel u Mathaios ha ki dak Bengali (Bengali script) da u W. Carey bad u K.C. Pal ha ka snem 1817.
2. Ka Khashee New Testament (Bengali Script) da u W. Carey bad u K.C. Pal - 1824.
3. Ka Gospel u Mathaios (shi bynta ha ki dak Bengali bad shi bynta ha ki dak Roman) da u Alexander Lish --1824.
4. Ka kot Tikir (Mother's Gift) da u Thomas Jones -1841.
5. Ka kot Laiphew (incomplete) da u Thomas Jones -1843.
6. Ka Gospel u Mathaios -- da u Thomas Jones--1846.
7. Ki Saw Gospel bad ki kam ki Apostol da u William Lewis--1855.
8. Ka Scripture History da u Robert Parry--1859.
9. Ka jingiaid u Pilgrim -Mrs. William Lewis--1859.
10. Ka Jutang Bathymmai--Rev. Hugh Roberts--1868.
11. Ka Kot Jingrwai- Rev. Hugh Roberts--1870.
12. Ka Mary Jones Rev. Hugh Roberts- 1879.
13. To wan ha u Jisu -Mrs. William Lewis- 1881.
14. Ka kot Tikir (complete edition) Dr. John Roberts --1882- .
15. Ka kot Nongialam lane ka kot Laiphew (complete edition) J. Roberts--1882
16. Ka jingiaid u Pilgrim (Revised) Dr. J. Roberts--1882.
17. Ka History U Jisu Khrist Dr. J. Roberts--1883.
18. Ka Testament Barim I (Ki san Kitab) J. Roberts bad kiwei pat 1885.

19. Ka Testament Barim II- Dr. J. Roberts bad kiwei pat ---1891
20. Ka Testament Barim III- -Dr. J. Roberts bad kiwei pat ---1891
21. Ka Kotbah ne ka Baible (Baroh kawei) Dr. J. Roberts -- 1897
22. Ka Jingiaid u Pilgrim (Revised)—Dr. & Mrs. J. Roberts bad i Babu Mondon Barch.

Ngi pynpaw ruh ia kajingsngewnguh jong ngi ia ka Roman Catholic Mission kaba la kloï ban shimti ia ka kam ban pynroi ia ka thoh ka tar jong ngi da kaba la pynkylla sha ka Khasi ia ki kot kiba bun kum kine harum: --

1. Katto katne ki Jingdwai- Fr. Otto Hopfenmuller—1890.
2. Ka jinghikai ia ka niam Khristan—Fr. Angelus Munzlohu -1893
3. Ka lynti sha bneng- Fr. E. Bethan 1894.
4. Ka jingbatai ia ka Bible- Fr. G. Abele—1903.
5. Ka jingiapher- Fr. G. Abele 1903
6. Ka Epistel bad ki Gospel ha ki sngi U Trai—Fr. G. Abele—1904.
7. Ka jingbatai ia ka Catechism—Fr. Schmidt bad Fr Steinherr--1904.
8. Ka kot jingiadwai (enlarged) Fr. Farminger—1910.
9. Ka jinghikai ia ka niam Khristan Catholic—Fr. D. M. Daunderer -- 1911
10. Ka Purkatori bad ki jingdwai na ka bynta kiba iap —Fr. C. Bonheim—1914.
11. U Jisu Khrist u dei u ei? Fr. C. Bonheim—1914.
12. Ka Daw ka Jingngeit—Fr. Dallet & Fr. C. Bonheim --1914.
13. Ka Bible History—Fr. C. Bonheim—1914.

14. Ka Lynti sha Bneng bad ki Jingrwai --Fr. C. Bonheim --1921.
15. Ka Jingrwai Paidbah--Rev. Fr. L. Mathias--1923.
16. U Pope --Fr. Igino Ricaldona -- 1932.
17. Ka Gospel u Matheus--Fr. C. Ven.
18. Ka Gospel u Loukas - Fr. H. Elias --1952.
19. Ka Jutang Bathymmai --Fr. H. Elias--1965.
20. Ka Missal--Fr. H. Elias--1965.

Ban sngewthuh kahm bha ia ki jingpynkylla sha ka ktien Khasi na ka ktien nongwei, ngan phiah ia ka jingkren jong nga ha ki lai bynta. Ka Poetry, ka Drama bad ka Prose. Ha ka liang ka Poetry, katba ngi lah ban shem dei u Williams Lewis bad u Hugh Roberts kiba la pynkylla sha ka ktien Khasi ia ki 241 ki hymns ne jingwrai.

Nangta pat ngi ioh sa ka jingpynkylla sha ka ktien Khasi ia u *Casabianca* bad ka *Salm ka Jingim* da u Dr. J. Roberts bad hadien kata ia kaba tep ia U Moses da u Francis Roberts

Ha ka snem 1889-1910 i Rev. Morkha Joseph i la pynwan sha ka ktien jong ngi ia ki poem ne jingrwai phareng Kawei na ki ka long *Ka Waterloo* jong u Lord Byron.

Ki snem 1920 ter ter ki la pynmih shuh ki khraw jabieng kiba thoh poetry bad kiba la pynkylla ruh shibun ki poems na ka ktien phareng. Uba paw khmat eh na kine dei Myllung Soso Tham. Ha ka kot jong u ka Duitara Ksiar u la pynmih bun tylli ki jingrwai.

Na ka liang ka jingrwai ngan jer tang katto katne ngut ki nongpynwan sha ka ktien Khasi kum i Dr. H. Lyngdoh Babu W. Reade bad u Myllung ba khraw jong ngi u nong-rwai Soso Tham.

I Babu Nihon Singh Wallang ruh i la pynmih ki jingthoh jong i kiba i la pynwan na ka ktien Phareng sha ka ktien Khasi. Napdeng kine ka Grace Darling ka long kawei

Hadien kitei ki nongthoh ym shym don satia ki nongthoh kiba paw pyrtheri ha ka liang ka jingpynkylla khasi ia ka peotry ne poem phareng. Dei haduh ka snem 1969 ba ngi la ioh ia ka jingpynkylla ne Translation jong i Bah Oscar Wallang ia ka poem "The Last Ride Together" jong u Robert Browning.

Haba ngi phat pat sha ka liang ka Drama, ngi shem ba dei u Dr. John Roberts uba la sdang ia kane ka rukom thoh. U la sot khyndiat na ka Drama u Shakespare bad u la pynkylla ia ka sha ka ktien Khasi. Ha ka kot jong i Bah Hari Charan Roy ka Sabitri, i nongthoh i la pynwan sha ka ktien jong ngi ia ka drama Sabitri kaba la thoh ha ka ktien Sanskrit. La kane ka jingthoh ka long ka adaptation, pynban ka jingmyntoi kaba ngi ioh na ka ka long ka jingmyntoi jong ka Translation. I Bah Rai Mohan Roy ha ki 'Damayanti' kaba i la thoh ha ka snem 1926 i la leh ha kajuh ka rukom hi. Dei ha kine ki snem kiba hadien ba ngi la lah ban ioh shuh ki drama ba la pynwan sha ka ktien Khasi. I Bah Frank M. Pugh i la pynmih artylli ki koc. Katba Phi Mon ia kaba im shym la thoh ha ka Blank verse bad ka Macbeth kaba i la pyrshang pynwan sha ka ktien Khasi ha kaba i thoh ha ka Blank verse.

Ha ka liang ka Prose, lehse dei u Dr. John Roberts uba la pynkylla nyingkong sha ka ktien Khasi. Une u sahep u la pynkylla ia ka vision of Mirzah kaba u ai kyrteng ka Jingtuhpaw u Mirsa.

Ia ka kot u Bunyan "The Pilgrim's Progress" la pynwan sha ka ktien jong ngi "Ka jingiaid u Pilgrim" da ka Mrs William Lewis ha ka snem 1858. Ia kane kajuh ka kot la revised da u Dr. J. Roberts ha ka snem 1882 bad sa shisien pat ha ka snem 1910 da u Dr. & Mrs. J. Roberts ryingkat bad i Babu Mondon Barch.

Ka Mary Jones ka long ka kot ba la pynkylla Khasi da u Rev. Hugh Roberts ha ka snem 1879.

Ki artylli ki kot i Babu Mondon Barch kiba ia dei bad

ka jingiathuhkhana shaphang ki jingiaid pyrthei u Sinbad bad ka sharak u Aladin ki long ki adaptation kiba la pynkup pynwandur ha ka rong ka rup u Khasi.

Ka Phawar u Aesop kaba la pynwan sha ka ktien Khasi da u Myllung Soso Tham ka long ka kot kaba la pynriam pynbeit ha ka dur u Khasi hynrei ka bym shym duh pat ia ki jingmut-jingpyrkhat kiba don ha ka kot 'Aesop's Fables'. Ngi lah ban ong ba ka Translation ha kane ka kot ka long kawei na ki Translation kiba bha tam kiba ngi lah ban ioh ha ka ktien Khasi.

Ka Jingim U Trai jong ngi ka long ka kot ba la pynkylla Khasi da i Parad Soso Tham. Nalor kane i la kylla ruh katto-katne ki jingiathuhkhana na ka Lamb's Tales from Shakespeare kine ki dang don tang ha ki manuscript.

Nalor ki kot ba la pynkylla na ka ktien phareng sha ka ktien Khasi don ruh katto katne na ki kiba la pynkylla na ki kot Sanskrit kum ka Hitopadesha ha ki 4 bynta.- Jeebon Roy Nalor kine dang don sa ki adaptation- ka Ramayana, ka kitab Chaitanya, ka Buddha Deb Charatra. Ia ka Bagavad Gita ruh la pynwan ha kajuha ka rukom da i Bah Sib Charan Roy

Ka Translation ka pynriewspah ia ka ktien. Ngim lah ban len ia ka jingshisha ba ka Translation ka long kawei na ki nongmait lynti jong ka jingroi ka jingnang jingtip ha ka ri jong ngi. Lyngba jong ka ngi ioh ban diha na ki tlong ka jingstad kiwei pat ki ri. Da ka ngi ioh ruh ban ithuh ia kita ki khraw pyrkhat kiba im bad thoh ha ki por kiba la leit noh. Ka long ka jingkhangiit kaba plie ia ki jingkhang ban peit shabar bad ban phriang ia ka jingtip jong ngi shabar ki pud ka ri. Ngim artatien ba ka jingpynkylla Khasi ia ka Baible ka la wan ran ki jingkyrkhu kiba bun ha ka liang ka nang ka tip bad ka thoh ka tar. Ki briew kiba im ha sor bad ha nongkyndong ki pyndonkam ia ka. Ka long ka kitab jong ki kitab kaba phylla tam ha ka pyrthei kaba la ioh ban rung ha ka ri jong ngi bad kaba la tynnian ia ki

jingtip bad jingstad ba bun rukom. Uno uno uba pule ia ka un shem ba ki umpohlew jong ka ki long kiba im bad iai im bad kiba bsa ia ki jingmut-jingpyrkhat u briew. Kane ka kitab ka long da shisha ka tyllong ka jingstad bad ka sla jong ki ktien ka jingim.

U Sankardev, u riew pule ka Assam u long u briew uba tip bad pule bha ia ka ktien Sanskrit. U la pynkylla sha ka ktien Assamese ia ki katto-katne ki kot Sanskrit. Haba la kylli ia u balei u leh kumta, u la phai ktien da kaba ong ba u la pynwan sha ka ktien Assamese namar ka dei ka ktien ba pyndonkam u feh u khraw bad u luk u lak ka Assam. U ong, namarkata, u kwah ba ym tang ma u hi, hynrei ba kawei ruh kin tip bad ioh myntoi lem na ka jingstad ba la tynnian ha ka ktien Sanskrit. Kam long ka kam kaba jem ban pynkylla ban pynbit pynwan ban thir ban thain ha ka riam ka beit jong ka ktien Khasi ia ka jingmut jingpyrkhat ba la wan rah na kiwei. Ban pynmih ka Translation kaba bha donkam shibun ka jingtip - ka jingtip shaphang u nongthoh, ka por ha kaba u thoh, ka rukom pyrkhat jong u bad ka lyer bad pyrthei kaba sawdong jong u. Donkam ruh ia ki ktien bad kyntien kiba lah ban pynshai ne kit ia ka jingmut kaba don ha ka kot kiwei.

Ka Translation kaba paka ka wallam ia ka dur jong ka original. Haba lah ban leh kumta, ka translation ka kham sngewtynnad ban ia ka original hi. Haba nga pule ia ka Translation kaba don ha ka Duitara Ksiar, nga shem ba ka jingpynwan i Parad Soso Them sha ka ktien Khasi ia u John Gilpin bad u Ingkhong Shalangmat ka kham sngewtynnad, shoh mynsiem bad sngewthiang ban ia u 'John Gilpin' u William Cooper bad ka 'Breathes there, The man with soul so dead, jong u Sir Walter Scott.

Ka Translation kaba leh tang dep lane malu mala ka pynjah duh ia ka jingsngewtynnad kaba don ha ki jingpyrkhat kiba ngi shem ha ki ktien bad kyntien ki nongwei.

U Tolstoy, u nongthoh ba khraw ka Russia u thoh ia ka Resurrection'. Ki Critics ki ong ba kane ka kot kam iadei

satia tang khyndiat ruh bad ka Anna Kareruna lane bad ka War and Peace kiba u la thoh. La iathuh ba u Tolstoy u la thoh kyrkieh ia ka bad kawei na ki daw ba u leh kumta ka long ba u donkam pisa. U la revised ia ka bunsien hynrei um lah pynbha shuh ia ka. U la die ia ka copy right jong u bad dei ki French bad ki American kiba la thied ia ka. Ki French ki la pynwan ia ka sha ka ktien jong ki hynrei ki la pynwoh ha ka da ka riam ka rong bad ka jingpyrkhat ki French kat haduh ban pynkylla dur ia ka bak-ly-bak. Ki American ruh ki la leh kumjuh bad ki la pynphong ia ka da ka dur jong ki kaba iadei bad ka riam bad ka jingpyrkhat ki nong America. Kumta ha ki lai ki jaka--ha Russia, ha France bad ha America, ka kot u Tolstoy ka mih ha ki lai tylli ki dur kiba pher. Ki French bad ki American ki la pyniap noh ia ki jingpyrkhat jong u, namar wat lada ki la shim da kajuha ka kyrteng, pynban ki la pynriam thymmai ia ka da ka jingmut jingpyrkhat jong ki hu.

Ka Translation kam long namarkata ka kam kaba suk. Ka Translation ka long ha lade hi ka Art. Lada nang ban pyndonkam ia ka, ka kham sngewbang bad sngewtynnad ban ia ka original hynrei lada pynbakla ia ka, ka sniew dur noh bad ka pynkylla bak-ly-bak ia ka Tusbir ne ideal kaba u trai u kha bad pynmih.

Ka Literal translation -Kata ka Translation kaba slim ia ka jingmut kaba ha ka kot. bad kaba pynwan sha kawei pat ka ktien ha ka dur kaba itynnad ka kham bha ban ia ka Translation kaba pynkylla ia kawei pa kawei ka ktien kat haduh ban da pynduh noh ia ka jingmut kaba don ha ka original. Ka jingong "A good translation is like a woman, the more beautiful, the more unfaithful" ka thew ia kane ka jingmut ba lada ai da ka literal translation ka jingbang, jingsngewtynnad ka original ka neh bad sah, hynrei lada translate thik pa thik man kawei pa kawei ka ktien, ka dur ka dar ka original ka jah bad ka kylla sniew dur noh.

U Translator uba bha um dei ban long kum kata ka Computer kaba pynkylla khongpong ia ka original. La

buh ha ka Computer kan pynkylla sha ka Russian ia kane “The spirit is willing but the flesh is weak”. Ka computer haba ka translate ia ka ka pynmih pynban kumne “Vodka. is good, but the meat has gone bad” ka mynsiem ka mon hynrei ka doh ka tlot – Ka Vodka ka bang, hynrei ka doh ka la sniew -artylli ki jingthoh kiba dei ban kit ia kajuh ka jingmut pynban kiba ia pongpet kawei ia kawei pat.

Kan long kaba pynmyntoi shibun ia ka ri jong ngi lada kito kiba shumti ia ka kam ban pynwan na kawei ka ktien sha ka ktien jong ngi kin da pyrkhat sani bha ia ki jingeh kiba kin shem haba ki la sdang ia ka kam.

CHAPTER IV

i) Ki Jait ktien Ha Ri India

THE LINGUISTIC SCENE IN INDIA TODAY

—S. C. MAJUMDAR.

India has an area of 3,280,483 sq. kms. with 548 million population (1971 Census) speaking 872 dialects and languages (1961 Census) which belongs to four distinct families having contact between them and influencing and being influenced by one another. We live in a vast multilingual and multinational country having a broad unity in diversity leading in the process of mutual development of what has been described as a composite culture.

Since the first century was initiated in 1872, attempts have been made in every decadal survey to ascertain among other features of the country, its linguistic resources and traits. Indian and foreign scholars and philologists have examined and analysed on a scientific basis the diverse languages and dialect of this sub-continent. G A. Grierson of the Indian Civil Service, for instance, a pioneer in the field, carried out under the auspices of the Government of India a "meticulous and all-inclusive classification of the languages and dialects current in India and Burma" (which till 1937 was politically a part of India) during 1903-27, which was published in the impressive twelve volume reports entitled "Linguistic Survey of India". This outstanding work of Grierson laid the foundation of the scientific study of Indian languages, which has since been used as a source material by scholars working in the field.

Mother tongues: speaker of languages included in

Eight Schedule of the Constitution , (Census of 1971) :

Name of language	Number of Speakers	.C. to Total Population
Assamese	8,958,977	1.63
Bengali	44,792,722	8.17
Gujarati	25,875,252	4.72
Hindi	162,577,612	29.67
Kannada	21,707,918	3.96
Kashmiri	2,438,360	.44
Malayalam	21,938,231	4.00
Marathi	42,251,237	7.71
Oriya	19,855,450	3.62
Panjabi	16,449,573	3.00
Sanskrit	2,212	..
Sindhu	1,676,728	0.31
Tamil	37,690,020	8.88
Telugu	44,752,926	8.17
Urdu	28,607,874	5.22

(1971 Census)

Indian languages other than Khasi, Garo etc., spoken in Meghalaya :

Name of Language	No. of Speakers
Assamese	23410
Bengali	93967
Gujarathi	82
Hindi	12644
Kannada	50
Kashmiri	16
Malayalam	707
Marathi	324
Oriya	230
Panjabi	2400
Sanskrit	20
Sindhi	148
Tamil	215
Telugu	195
Urdu	1410

Indian anthropology assumes that some six distinct races in varied ramifications came to our sub-continent in pre-historic times and became the Indian people and languages of India descended from the speeches brought by these emigrated races at different times

The oldest people of India are a **NEGRITO** or **NEGROID** race from Africa which virtually died out with its language. These racial groups found in Baloochistan, Sindh, Western and Southern India, penetrated into Assam and might have migrated to SE Asia, Malaya, New Guinea. One group crossed into the Andaman Islands through South Burma, where it still survives with its language. They consist of a few hundred people who have survived being wholly isolated in their insular seclusion but their language has not yet been examined. In South India too, a few Negrito tribes still survive, but they speak Dravidian. Nagas are assumed to possess traces of Negrito admixture

The people who came next are the **PROTO-AUSTRALOID**S, dark, black, slender, flat nosed, long-headed, "who largely survive now among the lower orders of society throughout the greater part of India".¹

It is assumed that in very ancient times they came from Western Asia, possibly Palestine, being an old branch of the Mediterranean race. While in India they mingled with earlier Negroids, and "developed their culture and became transformed to the Austric or Austro-Asiatic people, who are now represented in a more or less pure form by the Kol or Munda speaking Adivasis or primitive peoples of Central and Eastern India hills and forests".²

1. Languages and Literature of Modern India, S.K. Chatterji, p. 10

2. I bid p. 10

Groups of Proto-Australoids passed through India to SE Asia, to Australia, Tasmania, islands of Melanesia, 3 Burma, Indo-China, Malaya, islands of Indonesia, Micronesia, 4 Polynesia. 5. In these areas their languages developed local variations which are the cousins of Kol or Munda and Monkhmer speeches of India and Indo-China.

The present day Munda or Kol and other related languages have descended from the primitive Austric speech of India and "are therefore representative of the oldest surviving speech-group in India". 6

During the 10th century B.C. when the Vedas are supposed to have been compiled, MONGOLOIDS from the East arrived through the Himalayas: they have both long and short heads, yellow skin, slant eyes, snub nose, high cheek-bones, scanty hair on face, living largely in Himalayan foothills, N and E Bengal and NE region of India including Assam.

DRAVIDIAN races appeared from the Mediterranean shores before 3500 B.C. They consist of dark or brown, slender long-headed, middle-nosed Mediterranean people and Armenoid shortheds both speaking the same language or group of dialects "from which in all likelihood originated the languages of India" 7 Dravidian

INDO-EUROPEAN ARYAN speakers who appeared from the West sometime about 2500 B. C. represent two races: tall fair, golden haired, long-headed, blue eyed, straight-nosed Nordic genuine Indo-European; and dark black-haired Alpine shortheds. While the Nordic races came from the South Ural regions and South Russia, through Iraq, Iran

3. To east of New Guinea and Australia: New Britain, Solomons, Fiji etc.
4. Large number of small islands east of Philippines; Marshalls, Gilberts etc.
5. Group of islands east of Melanesia: Cook island, Samoa, etc.
6. Languages and Literatures of Modern India, p. 11.
7. Ibid, p. 11.

and Afghanistan into India, short-head Alpine tribes came from Asia Minor.

These Indo-European races brought Aryan languages and formed India's cultural links with the West.

Subsequent invaders from West and East do not present any new racial element except the Semitic people. We have: Assyrians (mixed Semites), Elamites (origin unknown), Persian Aryans, Macedonians and Greeks, Sakas, Mongoloid Huns and Turks, Semitic Arabs, later Iranians, Shans and Burmese came from the East.

In recent times came the Portugese, Dutch, French and English, but their contribution to Indian society has not been of a fundamental character.

The people of Indian sub-continent having these racial elements in them speak languages which belong to four distinct speech families.

Families of Indian Languages.

These four Speech families are:---

1. Austric, Austro-Asiatic or Nishada Family.
2. Sino-Tibetan, Tibeto-Chinese or Kirata Family
3. Dravidian Family
4. Indo-Aryan or Aryan Family
1. Austric, Austro-Asiatic or Nishada Languages.

The Austric Languages represent the oldest speech family of India spoken by 1.3 per cent of the population

Languages of the family spread from Central India, through Assam, Burma, Indonesian islands upto Eastern Northern, Southern corners of Pacific to Hawaii islands in North Rapanui or Eastern island in the East and New Zealand in the South. It is also found in Madagascar on the African Coast

The Austric Family of Speeches has two main branches:

A) Austro-Asiatic and B) Austronesian

A. Austro-Asiatic Branch includes the following languages of India Kolar Munda Group in Central and Eastern India; Nicobarese in the Nicobar islands in the Bay of Bengal, Monkhmer speeches of Assam, Burma, Indo-China; Khasi in Meghalaya, Mon or Talaiing of South Siam; Palaung and Wa of North Burma, Khmer of Cambodia; a few less known dialects of Indo-China possibly Cham of Cochin China and the Sakai speeches of Malaya

B Austronesian Branch

(i) Indonesian or Languages allied to Malaya - the Malaya language itself being the official language of Malaya; Sundanese, Javanese, Madurese, Balinese dialects of Borneo, of Celebes and the other islands of the Indonesian Republic; Tagalog, Visaya, Ilocano and other speeches of Philippines and Malagasi and Madagascar

(ii) Malanesian Tip or Viti, New Ireland, New Hebrides, Solomon islands, New Caledonian and other Speeches,

(iii) Micronesian dialects as in the Carolines, the Ladroneses and other islands

(iv) Polynesian speeches of Samoa, Tonga, Tahiti, Marqueses, Paumotu islands, Taumotu islands, Hawaii islands, Moari of New Zealand, etc

At one time Austric speakers spread all over India. The important Austric speeches in India are Kol or Munda, Khasi and Nicobarese. More important Kol or Adivasi languages of India are Santali, the largest group spoken in Chotanagpur, Santal Parganas in Bihar, in Orissa and Bengal and also in tea plantations in Assam, Mundari spoken in Ranchi in South Bihar and in Assam. Ho spoken in Chaibassa

in Singbhum district of South Bihar; Kharia and Bhumij and few other smaller groups in South Bihar; Korku spoken in Berar (Maharashtra). Savara or Sora and Gadaba spoken in Orissa.

Khasi spoken in K. & J. Hills is a language of the Mon-Khmer group of Austro-Asiatic speech.

Nicobarese, like Khasi belongs to the Monkhmer group.

Both Khasi and Nicobarese are more closely allied to Mon and Khmer group of Burma, Siam and Indo-China, than to Kol of India.

Austrie languages are valuable relics of our past history and culturally link up India with Burma, Indo-China, Malaya, Indonesia, and Polynesia.

Before the Aryans arrived Dravidians speeches influenced the Austrie and in some sub-Himalayan plains and Eastern India Kirata or Mongoloid races settled among the Austries or imposed themselves upon them.

More primitive groups of Austrie who live in the hills of Central and Eastern India including Assam and those who migrated to remote frontiers of India with the advent of the Dravidians and Aryans, have preserved their original speech. It is rich in names of flora and fauna and social institutions and customs, but not in abstract terms with subtle meanings. These are picturesque and concrete expressions of tribal community life and represent the poetical soul of Austrie races.

Over a thousand years ago, one single primitive Kol speech existed as a common source of all Kol or Munda languages which was called Kolla (meaning 'man').

2. *The Sino-Tibetan, Tibeto-Chinese or Kirata Languages.*

Speakers of Sino-Tibetan family of Mongoloid languages were present in India as early as 10th Century B.C. when Vedas were compiled. The original Sino-Tibetan has two branches: (1) Tibeto-Burman, (2) Siamese-Chinese, Chinese, Siamese, Burmese, Tibetan and other connected languages and dialects have all descended from the primitive Sino-Tibetan.

Indian Mongoloid or Kirata Languages belong mostly to Tibeto-Burman branch. Their number is quite large and current in hill areas. Speakers of these dialects came in pre-historic times from the East outside India through Brahmaputra Valley, South Assam, South and East Bengal. On the plains they use also regional Indo-Aryan speeches. In certain areas of the Himalayan slopes Tibeto-Burman dialects displaced local Austric speeches but were influenced by them.

Tibeto-Burman Languages of India fall into four groups:

A. Himalayan group spoken in west of Bhutan has two sub-groups—(i) 'Pronominalized' Himalayan Tibeto-Burman dialects have evidence of Austric contact and influence. This sub-group has two local divisions: (a) Western—Kanauri, Lahuli etc. in West of Nepal; (b) Eastern—Kiranti, Limbu, Dhimal spoken in Eastern Nepal; (ii) Pure or Non-Pronominalized Himalayan Tibeto-Burman dialects spoken mostly in the Kingdom of Nepal. These are—Munni, Magar and above all Newari, the original language of Nepal Valley, Rong or Lepcha language spoken in Eastern Nepal, Sikkim and Darjeeling, is now considered to be a Naga speech. These Himalayan Tibeto-Burman speeches appeared to be the oldest Sino-Tibetan languages in India.

B. North-Assam group consists of Aka, Abor, Miri, Dafla, Mishmi.

C. Assam-Burmese group has two ramification, (a) Bode-Naga; (b) Burmese, Kuki-Chin, Kachin, Lolo;

(a) Bodo-Naga-sub group includes the great Bodo-speech, once current over the whole Brahmaputra Valley of Assam, North-East Bengal, but now split into different dialects like Koch, Rabha and Mech in North-Bengal and Assam plain, Kachari in the Kachar Hills in Assam, Garo in the Garo Hills of Meghalaya, and Tipra in Tripura states, the various Naga dialects of Nagaland and Manipur such as Ao, Angami, Sema, Lotha come under this sub-group.

(b) Burmese, Kuki-chin, Kachin, Lolo:

Burmese, a developed language is spoken in Burma. Kuki or Chin dialects are current in both India and Burma, the most advanced language of this sub-group being Meitei (Meitei) or Manipuri, the language of Manipur State, which is spoken by Naga and Kuki tribes living in Manipur.

Lushai, a Kuki speech, is spoken in Mizoram. Kachin and Lolo closely allied to Burmese, Kuki or Chin, are found only in Burma.

D. The Tibetan Dialects: Bod, Po or Pho or Bhota have recently come to India. The Central Tibetan is the standard language spoken in Lhasa. The west Tibetan dialects are spoken in Ladak and Baltistan, both in Kashmir. The dialects of Sikkim and Bhutan are of Tibetan origin.

Ahom and Khamti belong to Dai or Thai group of Siamese-Chinese branch of Sino-Tibetan family, distinct from Tibeto-Burman, and have come to India recently. Ahoms allied to Shans, Laos, Siamese, were in control of Assam and since Assamised.

Numerically and culturally Sino-Tibetan languages are not much conspicuous except Newari of Nepal Valley and Meithei of Manipur. They have however come under the impact of Aryan speeches like Bengali and Assamese. Though these languages are not rich in literature, their speakers have a just pride in their linguistic heritage and a new awareness of cultural identity.

Sino-Tibetan languages have a varied treasure of folklore less fascinating than that of the Austric family. Most of them have no script of their own, except Lepcha, which is of Tibetan origin; Newari, Manipuri and Ahom have both script and literature.

3. *Dravidian Languages.*

The Dravidian family has four great literary speeches namely, Tamil, Telegu, Malayalam, and Kannada. There are a few less important languages of the family such as, Tulu, Kodagu -spoken in Coorg, Bodagu. Kota. Toda in Nilgiri Hills and Kolami. In central and eastern India some uncultivated Dravidian dialects are spoken such as, Gonda in Madhya Pradesh, Andhra and Tamil Nadu; Kandh or Kui, Parji, Ottari in Orissa, Kurukh or Oraon in Bihar and Orissa. Malto in Rajmohal hills between Bihar and Bengal, Brahui in Baloochistan, a remnant of the great Dravidian family which at one time dwelt in Sind, Baloochistan, Panjab, eastern Iran down to Gujarat and Maharashtra. Speakers of minor Dravidian dialects use cultivated Dravidian speeches or Indo-Aryan languages according to the linguistic region to which they may belong.

Indus Valley civilisation of Mohenjo-daro and Harappa is supposed to be Dravidian in character though the seals and other archaeological relics have raised a controversy. The art of writing might have been borrowed by the Aryan speakers from the pre-Aryan people of the Indus Valley, and the Brahmi alphabet the characteristic system of Indian writing might have originated from the same source.

Dravidian speeches being agglutinative are similar to Ural-Altaic languages which are: Uralic-Magyar, Finnish, Esthonian, Lapp, Vogul, Siryen, Cheremis, Mordvin, and Ostyak of Russia, and Altaic speeches--Turkish, both eastern and western, Mongol, Manchu and Yakut. So far no common origin of Dravidian and Ural-Altaic languages could be found.

The Dravidian speech came to India earlier than Indo-Aryan. Tamil preserves the Dravidian character best, not the old sound system of Primitive Dravidian, but a good deal of its original roots, forms and words. Other three cultivated Dravidian speeches have taken a large number of cultural words from Sanskrit.

Tamil has a unique literature at least two thousand years old. Malayalam, an offshot of Old Tamil from 9th century A.D. took an independent line of literary development since 15th century. Kannada is as old as Tamil. Though some Telegu inscriptions date from 6-7th century, the literary development of the language began from 11th century. Telegu is a mellifluous language called "the Italian of the East". The oldest specimens of Kannada are a few sentences spoken by some Indian character in a Greek drama, manuscript fragments of which have been found in Egypt, dating from second century A.D.

To some extent Tamil and Malayalam are intelligible, to each other; Kannada has great resemblances to Tamil and Malayalam. Only Telegu deviated a good deal from kindred Dravidian speeches. Telegu and Kannada use more or less the same alphabet. Speakers of Dravidian languages use English and old fashioned Brahmins among them Sanskrit for communication between them.

Dravidian languages account for 20 per cent of the Indian population.

4. *Indo-Aryan or Aryan Languages.*

The Indo Aryan or Aryan Languages represent one of the many branches of the Indo-European family of languages which for cultural variety and richness as well as for the number of nations speaking them is the most outstanding speech family in the world today. The Aryan languages spoken in India are allied with Celtic tongues like Gaelic, Welsh, Briton, Latin speeches like Italian Spanish Portuguese French Greek Armenian Albanian Baltic languages

like Lithuanian Latvian Estonian Slav speeches like Russian Rumanian Bulgarian Czech Teutonic languages like German English, Dutch and Scandinavian tongues, and nearer home with Persia of the Indo-Iranian branch, and therefore constitute the living cultural links with the advanced lands of Europe. These languages spoken in Eurasian continent are related to Sanskrit of ancient India and to its descendants Hindi, Marathi, Oriya, Assamese, Bengali and other Aryan languages of modern India.

The original Indo-European source-speech from which Aryan languages of India and Iran as those of Europe have descended, is supposed to have taken shape in the dry Eurasian plains at the foot of Ural mountains some 5000 years ago. From this original home it migrated to all areas of Europe. The Hittites were perhaps the earliest branch of the pre-historic Indo-Europeans who settled in Asia Minor by 2000 B.C. and built a great empire by the middle of the second millennium B.C.

One group of the Indo-Europeans, the Aryans, closely related to Baltic and Slav tribes arrived in Mesopotamia by 2200 B.C. Some tribes of this group after losing their languages were assimilated with the local Semitic races. Others moved eastward to Iran where Aryan tribes such as Mada, Parsa and Saka with some other tribes, the Bharatas, the Bhrigus, the Drutryus, the Krivis, the Srinjayas, the Ailas, pushed on to India. This took place about 1500 B.C. Both in India and possibly in Iran also Aryans came in touch with non-Aryan peoples: Dravidian and Austric. In India they met the Mongoloids too.

The Aryans found in India Dravidians living in cities and Austrics dwelling in villages, both thriving on agriculture. The civilisation of India is the product of the fusion of Aryans consisting of two distinct ethnic groups—Nordic longheads and Alpine shortheads and the pre-Aryans, just as the Indian people is largely the result of miscegenation of these various races.

Already in Iran Aryan speech came under non-Aryan influences and when it arrived in India it entered into the first stage of development known as Old Indo-Aryan (OIA). The hymns and poems composed by Aryans were collected in India in the Vedas during the 10th Century B.C., by the sage Krishna Dvaipayana Vyas, who was largely of non-Aryan blood himself. The speech of the Rig Veda hymns gives us the oldest specimen of the Aryan language in India.

From the Punjab, Aryan speech spread east along the valley of the Ganges and also towards western and central areas of India. In this process of expansion, Aryan speech was being adopted in some places by the indigenous pre-Aryan population of Austric, Dravidian and Sino-Tibetan origin, and was being influenced and modified by their languages. It happened largely in eastern regions far away from the centre of Aryan culture in Northern Panjab. In this way old Indo-Aryan speech developed by 700 B.C., for regional variations which were recorded by contemporary literature as (a) Udieya or northern form spoken in NW Panjab

(b) Madhyadesiya or Midland speech used in eastern Panjab and western U.P., (c) Pracya or eastern dialects of Oudh, eastern U.P. and Bihar, (d) Dakshinatyā or Southern dialects spoken in Rajputana and Malwa. These changes which occurred in the Aryan speech, called Prakrits, inaugurated the second stage of development of Indo-Aryan known as Middle Indo-Aryan (MIA). Prakrits were named after the geographical regions where these were spoken, eg. Magadhi Prakrit so called from Magadha or Bihar where these were used and spread into Bengal, Assam and Orissa.

These Prakrits or Middle Indo-Aryan speeches changed into Apabhramsa variations out of which emerged by 1000 A.D. all modern Indo-Aryan languages and this stage of development of the Aryan speech is known as New Indo-Aryan (NIA).

While spoken forms of the Aryan speech of the MIA period were spreading among the masses, a younger form of the

Vedic speech was adopted by the Brahmans, the educated elite in northern Panjab and in the Midland, i.e. present eastern Panjab and western U.P., as a fixed literary language during 6th -5th centuries B.C.

This standard literary speech came to be known as Sanskrit which became one of the greatest languages of civilisation. It had a rich and varied literature dealing with arts and sciences, epics, drama and fiction, grammar, phonetics, rhetoric, astrology, medicine, law, philosophy and religion and other fields of human thought and action. Sanskrit was the medium of instruction in both Hindu and Buddhist system of education and means of communication among the members of the upper classes.

With the spread of ancient Indian culture of mixed Austric, Mongoloid, Dravidian and Aryan origins beyond the frontiers of India, Sanskrit spread. It became a great cultural link over a great part of Asia including countries of S.E. Asia, Central Asia and China.

Some of the Prakrits or MIA languages were adopted by Buddhist and Jain sects as their sacred languages, Pali for instance, was used in the sacred texts of the Hinayana Buddhists.

All the modern Aryan languages of India or NIA speeches have descended from Vedic Sanskrit and are closely related to each other, like the neo-Romanic languages derived out of Latin.

Indo-Aryan or Aryan Languages

- | | |
|--|--------------------------------------|
| A North-Western group dialects, | 1 Hindi or Lahnda or Western Panjabi |
| | 2 Sindhi with Kachhi |
| B. Southern Group: | 3 Marathi with Konkani |

C Eastern Group: 4 Oriya 5 Bengali 6 Assamese

7 Bihari Speeches- (i) Maithili (ii) Magahi (iii) Bhojpur with Sadani or Chota -Nagpuri; 8 Halbi of Bastar State in Madhya Pradesh.

D. East-Central or Mediate Group: 9. Kosali or Eastern Hindi in three dialects -Awadhi, Bagheli, Chattisgarhi.

E. Central Group: 10. Hindi proper or Western Hindi including its various forms in two groups: (i) Vernacular Hindustani (Janapad Hindi), Khari-boli or the standard speech of Delhi with its two literary forms High Hindi and Muslim Hindi or Urdu, and the Bangaru or Jutu dialect; (ii) Brajbha kha, Kanauri and Bundeli. 11, Panjabi or Eastern Panjabi including Dogri - the language of the Panjabi or Eastern Panjabi including Dogri - the language of the Panjab Hills and Jammu; 12 Rajasthani-Gujrati group: (i) Gujarati (ii) Rajasthani dialects like Malavi, Marwari, Jaipuri and Mevati, (iii) Bhili dialects, besides the Saurashtra dialect in South India. Gujarati in Panjab and Kashmiri

F. Northern Pahari or Himalayan Group:

13. Eastern Pahari, Gorkhali, Khas-Kura, Parbatiya or Nepali in Nepal and India, 4. Central Pahari, Garhwali and Kumaoni dialects; 15 Western Pahari dialects, Chameali, Kului, Mandeali, Kuntali, Sirmauri, etc

G. Extra-Indian Group: Sinhalese of Sri Lanka and Maldivian; the Romani or Gipsy dialects of Western Asia and Europe.

Aryan languages are spoken by 73 per cent of the Indian people.

Dardic Speeches

All these Indo-Aryan languages have originated from one common source namely Vedic Aryan speech. But there is a group of languages spoken in Kashmir and NW regions of Indian subcontinent, which are Kashmiri, Shina, Bashgali, Pashai, Waiala etc., which belong to the Dardic group of Arya dialects.

The ancient Aryan speech took three distinct forms; (i) Indo-Aryan in India, (b) Iranian in Iran and (c) Dardic or Pisaca in the extreme NW Frontier of India, among tribes known as kafirs since they resisted till recently Islam of their Afghan and Iranian neighbours.

Though geographically Dardic speeches belong more to India than to Iran, they contain in them linguistic traits of both Indo-Aryan and Iranian.

Influences of Indian languages upon one another.

Languages of the four families- Nishada or Austric Kirate or Sino-Tibetan, Dravidian and Arya or Indo Aryan have lived and developed side by side for centuries and influenced one another with common traits in Phonology, Morphology, Toponomy and in other linguistic spheres.

The occurrence of cerebral sounds t, d, n, l, in Indo-Aryan languages is a peculiarly Dravidian feature not found in any other speech other than Vedic and Sanskrit.

Paucity of diphthongs is a characteristic of both Dravidian and Vedic speeches, and comparative absence of spirants in Vedic may be a Dravidian influence.

Insertion of short vowels by anaptyxis-svar-bhakti in Aryan languages, e.g. sineha, karam, ratan, jatan, has a Dravidian parallel, for instance, in Tamil sneha=sinegam, sri=tiru, mitra mittiran.

The most noteworthy thing is the gradual disuse of prepositions in Aryan languages. All other IE speeches developed prepositions as aids to the declinational system; when the inflections died out prepositions took up their place, as in English, Persian, French, Bulgarian; prefixes or prepositions as modifiers of meanings of roots, still continue in these languages. But in India the development is post-positional: a series of help words of a different kind-post

positions of nominal and verbal origin came in, e.g. gana, kula-gula, sarva-sava, parsva-pas; haite, diya, thakiya. This may be a Dravidian influence in IA speeches.

Use of compound verbs e.g. basiya pada in Aryan speeches is Dravidian feature.

Onomato-poetic words and jingles characterise NIA languages as the Dravidian and Kol speeches.

Use of echo words is common in IA, Dravidian and Austric speeches: examples, Bengali: ghora-tora; Tamil: Kidirai-kudirai, Kannada: Kudire-gidire- Telugu: gurramu girramu; Bengali: jal-tal, Gamir: tannir-kinnir, Kannada niru-giru.

"The Khasis are exceedingly fond of using double words (kten kynnoh) which add much to the finish and polish of a sentence. Old people especially have a predilection that way".¹ Instances are well-known; ka jain ka nep (cloth), ka kot ka sla. (paper) u babu u phabu (babu).

There is close similarity in syntax between Dravidian and Aryan speeches. "It is in syntax that Indian Dravidianism and Aryandom are one. A sentence in a Dravidian language like Tamil or Kannada becomes ordinarily good Bengali or Hindi by substituting Bengali or Hindi equivalents for the Dravidian words and forms, without modifying the word-order, but the same thing is not possible in rendering a Persian or English sentence into a NIA language".²

Kachari or Bodo of the Tibeto-Burman group has the same word-order in a sentence.

Place names are an eloquent testimony to Dravidian and Kol influence on Aryan culture and language; words

1. The Khasis, by P. R. Gurdon, p. 211

2. Origin and Development of Bengali Language. by S. K. Chatterji, pp. 176-77.

ending with jola, hitti, bhitti, kunda, kundi, guri, are Dravidian in origin. e.g. Narajol, Domjor, Siliguri. Kannada --jollu-saliva, joru-flow, bhita, bhitti --household land, home-stead, Tamil vittu -- house. We have many place -- names with da, as in Bankura, Howrah, and this da has come from Tamil andai meaning nearness, boundary, raised side of a field. An interesting place name in West Bengal is Tamralipti or Damalipta, sanskritised form of Damalitta, which is clearly of Dravidian origin. The modern name of the place is Tamruk or Tamoluk which is a town, but in the past a great sea port visited by the Chinese traveller Fa Hien in the beginning of the fifth century A.D. and he stayed in this centre of Buddhist learning for two years copying MSS., and painting images.

There is an Austric word which tells its own tale of adoption, by the Aryan settlers in India. It is *tambul* (tam., bal) meaning betel nut and leaf. The use of these articles in daily life, social functions and religious ceremonies of the Hindus is widespread in India and in SE Asia. The royal court in Assam had an officer with the designation of *Tamuli Phukan*, who was in charge of reception of royal guests. In ancient Hindu royal courts maidens were given the task of supplying betel nut and leaf to the courtiers. Early Aryan did not know the use of these articles, and while adopting the practice of their use they accepted their names as well which have found a permanent place in their vocabulary.

While pre-Aryan people adopted words and linguistic features of the Aryan speeches and in places accepted the Aryan languages, speakers of IA in their turn took many loan words and linguistic traits of Nishada, Kirata and Dravida languages. Caldwell, Gundert, Kittel and other scholars have discussed the nature and extent of Dravidian loan words in IA. A great many of regional words of which counterparts are not found in other IE speeches are probably Kol and Dravidian in origin.

Old Greek and Old Persian contributed a few words

to Indian languages, e.g. dam from GK drakhme; punthi from Persian post.

Under the Moslim rule Persian was the official language which has given us a large number of words, e.g., angur, amir, khabar, kadam, habu. Persian as official language was replaced by English in 1835.

Of all modern European languages with which we have come in contact the influence of English for obvious reasons, has been considerable. Portuguese too has given us quite a number of common words such as tamak, chabi, alpin, janela, pistol, tobal, aiya, saia.

While from French we have received coupon, cartouch etc., Dutch has given us the names of playing cards, e.g. harten (hearts), ruiten (diamonds), scopen (spades), but ciritan (clubs) is of course Indian. From Dutch we have got also pispas —a dish rice and meat.

Now we notice more mobility in Indian life and there is more contact between linguistic communities and regions. It is possible to enrich our language and literature under the national influences of this era of twenty-point reconstruction.

Now India has come more directly under the impact of world culture of humanist values and scientific and technological progress, and under their steady and continuous influences Indian speeches would become richer and our literary vision wider and deeper.

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ii) Ki Jait-Ung Jong Ki Ktien Ha Ri India

MISS JUANITA WAR

Ka jingmat jong La "Linguistic Family"

"Linguistic Family" ka mut ki jingpynhap kyrdan ne jingbuh lang ia ki jait ktien kat kuan la jingadei nongrim shiing shi-seng jeng ki (genetic relationship). Kata ka mut ba ki ktien kiba don ha kiwei ka'ing" ki wan na kaju ka tynrai (common origin). Ia kane ka rakom buh kyrdan ia ki ktien kat kuan ki jingadei kur jong ki la sdang ha ka spah snem kaba khadphra. Ha ka snem 1784, u Sir William Jones u la sdang ia ka Asiatic Society na Calcutta. De ma u uba la ei jingmut nyngkong eh ban wad ia ka jingadei jait dei kynja jong ka ktien Sanskrit bad ki ktien Greek, Latin, German, Iranian, Celtic bad kiwei kiwei. Kane ka la mait lanti ia ka jingdang jong ka Comparative Linguistics ia ki ktien Indo-European. Ka jingthou jong kane ka long ban wad ia ka tynrai kaba najuh (common source) jong kitei ki ktien. Ha ka spah snem kaba khad-khyndai, u Sir William Carey jong ka Baptist Mission u la lap ba bun na ki ktien ha North India ia shim na ka tynrai Sanskrit, namarkata ki adei na kaju ka tlong (genetically related). Ki ktien kiba don ha ka bynta Shaulie ka ri India pat ki dei na kawei pat ka tynrai. De ho ka snem 1856 ha u Robert Caldwell u la pynrikna ba ki ktien ha South India ki dei na kawei pat ka tlong ne tlong, kaba u khot ka ing Dravidian, kaba iapher na ka ing Aryan jong ka Shatei jong ka ri India. Ha kaju ka por, u Max Muller u la lap ba don sa kawei pat ka jait ktien ha ri India kiba u khot ki ktien Munda. Kine ki hap ha ka ing "Austrie". U C.J.F.S. Forbes pat u la pyni ba don ka jingadei jong ka ktien Khasi, bad kiwei pat ki ktien Mon-khmer, (kiba don ha Asia shathic lam mihngi) bad ki ktien Munda ha Central India. U Brian Hodgson, ha ki jingwad bniah jong u, u la pynshai ba ha ri India don sa kiwei pat ki jait ktien kiba idei bad ka ing Tibeto-Burman. Shwa ba ngin pit ia kine ki jingadei kur dei jait

ki ktien ha ri India, ngin buh ia kane ka jingkylli—Ha kino ki nongrim (basis) ba ki riwstad jong ki ktien (linguistic expert) ki buh ia ki bun jait ki ktien ha ki iing kiba pher ba pher? Kumna ngi lah ban tip ba ka ktien ka dei na ka iing Aryan, ym dei na ka iing Dravidian? Kine ki long katto katue ki nongrim:—

- (i) Syntax lane ka jingdon jong ki ktien ha ka sentens la ka jingbuh ryntih ia ka ktien (word order) ka long SOV ne SOV
- (ii) Ka jingpynkylla ia ki noun (declension)
- (iii) " " " " verb (Conjugation)
- (iv) Ki rukom niew (numerical system)
- (v) Ki rukom buh ia ki jingkylli (Question)
- (vi) Ki rukom jingsawa (Phonetics) jong ki ktien
- (vii) Ki ktien (lexicon).

Ka rukom buh ia ki ktien ha ki iing kiba pher, kam long kaba suk, namar ba u Linguist u hap peit na bun ki iing. Kinei ha neng ki long tang kiyadiat eh ki nuksa. Ngilap ruh ba kawei ka ktien "A" kaba na kawei ka iing ka lah ban kylla due na ka jingktah, ne jinglong jan jong ka bad kawei ka ktien "B" na kawei pat ka iing. Kumta ka kien Nahal, (ba Central Indi.) kaba long ka ktien Munda, ka la kem ia ki jinglong jong ka ktien Aryan. Kumjuh ruh, bun na ki ktien riwladu kaba ne iing Tibeto-Burma ha Assam, ki la kem due saki saki ia ka ktien Assamese.

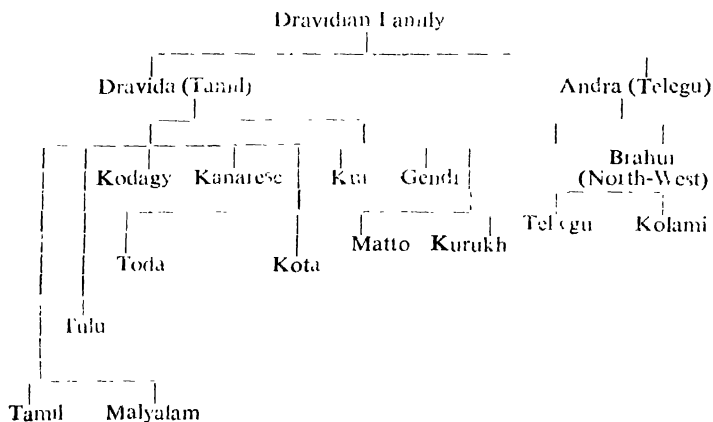
Ngilap ban kyll syntax sa ia kawei ka jingkylli kaba donkam—Don katno tylli ki jait ktien (languages), bad katno tylli ki ktien-kiun (dialects) ha ri India? Ka Eighth Schedule jong ka Constitution jong ka ri India ka ithuh tang 14 tylli ki ktien kiba kongsan ("major languages"), kita ki long—Assamese, Bengali, Oriya, Hindi, Punjabi, Kashmic, Marathi, Urdu, Sanskrit, Gujarati, Telegu, Malayalam, Kannada, Tamil. Mynta la kynthup shuh sa lai tylli ki ktien, te kumta kat kum ka Constitution, don 17 tylli ki "major languages". Kat kum ka jingkhein jong ka "linguistic Survey of India" jong u Sir George Grierson, don 179

tylli ki jait ktien (languages) bad 544 tylli ki ktien-khun (dialects), na kine, 116 tylli ki dei ki ktien. Kiba la kren da ki khyndiat ngut ki briew, kumba 1% na ka jingdon-briew (population) jong ka ri baroh kawei.

Ia ki jait ktien ha ri Inkia. lah ban buh ha saw tylli ki tynrai : --

- | | | | |
|----|--------------------|--|---------------------|
| 1) | Ka ling Dravidian, | | Ka ling kmie |
| 2) | „ „ Austro-Asiatic | | ki —Austrie |
| 3) | „ „ Tibeto-Burman | | tnat —Sino-Tibetan |
| 4) | „ „ Indo-Aryan | | jong —Indo-European |

I. Ka ling Dravidian ka kynthup kumba khadsawtylli ki ktien bad ki ktien-khun

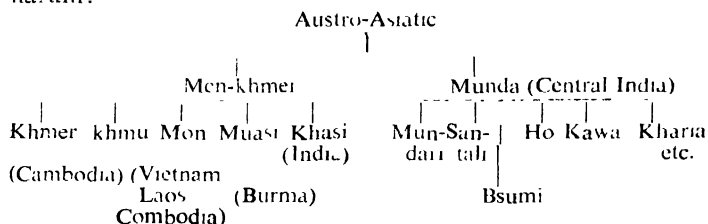


Jaka—(location):—Lait noh na ki ktien Brahui, Malto, kurukh, kui, baroh ki tei ki ktien na kane ka ling ki don shathie ka ri India. Ym lah ban shem ia ki ktien na kane ka ling shabar ri India.

II. Ka ling Austro-Asiatic—Ka long ka tnat jong ka ling

tyrnai Austric. Dei ki jingwad jong u Pater W. Schmidt kiba la pyni ia ka jingdon jong ka long-iing kaba heh kaba u ai kyrteng "Austric". Kiba kren ia ki ktien kiba na kane ka tynrai ki phriang ha ki katto katne ki bynta ka ri India, ha ki ri Indonesia, Malaysia, New Zealand, Madagascar, bad kiwei kiwei ki ktien kiba na kane ka iing ki saphriang shaduh ki Eastern Island (sepmgi jong ka South America).

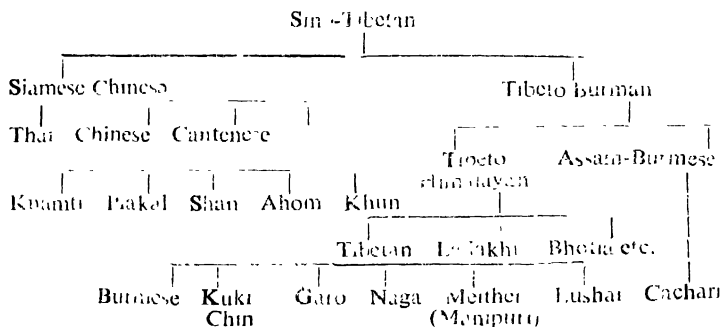
Ka jingiadei jong ki ktien ha kane ka iing ka long kumne harum:—



Ngi iohi ba ka ktien Khasi ka long tang marwei na ki ktien Mon-khmer ha ri India. Baroh ki hynnien ki para jong ka ki don shabar ka ri India. Ka ktien Khasi kam da iajan bha shuh bad ki ktien Munda ka Central India, namar ki la long kum ki kher ki mer kiba la kham ia jngai. Katba ka ktien Khasi, bad kiwei pat ki ktien Mon-khmer, ki don ka 'Word order' SVO, kp ktien Munda pat ki dei ki ktien SOV U Prof. Kuhn u la pyni ba ki don bun ki jingiadei jong ka ktien Khasi bad ki ktien-khun (dialects) jong ki Palaung-Wa (Mon) ha ki ktien (vocabulary), ha ka jingthaw senten (sentence construction) bad kiwei kiwei.

Kat kum ka jingthoh jong u Gricrson, ka ktien Khasi ka don sa lai tylli ki ktien-khun (dialects) nalog ka ktien pdeng (standard) kita ki long ka Lyngngam, War, bad Synteng. Nalog kine, ngi lah ban buh sa ia ka Bhoi kum ka ktien-khun. Ka ktien Khasi bad kine ki ktien ki ktien-khun ka long kum ka dewlynnong kaba la ker kut da kiwei pat ki ait ktien kiba dei na ka ing Tibeto-Burman (Garo, Naga, Lusjhai), ne na ka iing Aryan (Assamese, Bengali).

III. Ka Iing Tibeto-Burman ha long na ka Iing knie kaba heh kaba la khot Sino-Tibetan. Kawei pat ka tnat jong ka ka long ka Siamese-Chinese, kaba kynthup ia ki ktien China baroh, ki ktien Thai, bad kiwei kiwei ki ktien ha Asia laihngi. Ki nongkreu jong kane ka jait ktien ha ri India ki long tang ha ki bynta shatei lam mihngi ka ri India, bad ha ki jaka khap ki lam Himalaya. Ngi lah ban bynta ia kine ki ktien katanet:—



Ka jinglong kaba pher eh jong kine ki ktien kiba na kane ka ing ka long ka jingpyndonkan ia ka "tone" ne sur kaba pyniapher ia ka jingmut jong ki ktien. Ki don ruh ki dak sawa hi "vowel" kiba ngim lah ban shen ha ka ktien jong ngi. Bun na kine ki ktien ki don ka word order SOV. IV. Ka Iing Indo-Aryan ka long ka ing kaba heh duh ha ri India. Ka dei ka tnat na ka ing-knie Indo-European kaba long ka knie tynmen jong ki jait ktien ha ri sepangi. Ki nongmihkhmat jong ka Iing Indo-European ha Asia ki long kine:--

1) Ka tnat Iranian kaba kynthup ia ki ktien Pashto, persian, Balochi, bad kiwei kiwei.

2) Ka tnat Dardic—Ka kynthup ia ki ktien kaffi. Khowar, Shina, Kashmiri.

3) Indo-Aryan kaba kynthup ia ki ktien ha India ba shatei.

Ia ka ktien Old Indo-Aryan (Vedic Sanskrit) bad ia ki kien-khun jong ka la wanrah sha ri India da ki Aryan, ha ka hajar snem kaba lai, shwa u Khrist. Ka la phriang naduh Punjab haduh ki them Genges; bad ha ka snem 600 shwa u Khrist; ka la iar naduh Punjab shaduh Bengal. Ha ka snem 500 shwa u Khrist ka ktien Sanskrit ka la nang roi (dei ha kane ka por ba la ioh ia ka grammar u Panini). Dei haduh ka snem 1000 hadien u Khrist, ba ki ktien-khun (dialects) li la kylla long ki ktien heh (languages), kiba ngi lah ban bynta kumne:—

1. North-Western Group —Ka kynthup ia ka Lahnda, Sindhi, Kutchi bad kiwei kiwei.
2. Southern Group —Marathi bad Konkani
3. Eastern „ —Oriya, Bengali, Assamese
4. East Central Group—Bihari, Kosali Avadhi bad kiwei kiwei.
5. Central Group - Eastern and Western Hindi bad ki ktien Khariboli, BrajBhasa, Bhojpuri, Kanauja etc.
6. Western Group - Rajasthani, Gujarati.

Wat lada kine ki kien baroh li la ioh ia ki rukom ban buh beif ia ki ktien (grammatical system), bad ia ki ktien (vocabulary) na kaju ka thymnei, (ka ktien Sanskrit), baroh kine ki ktien ki la nangsai ha la ka rukom rukom. Mynta, u briew uba kren Marathi ne Gujarathi um lah ban sagevthuh ia uto uba kren ia ka Assamese, kumjuh ruh, u Punjabi um sngewthuh ia ka ktien Konkani.

U Emeneau u la khot ia ka ri India ka “Linguistic Area” kata ka mul. ka jaka kaba kynthup ia ki ktien kiba wan na bun ki iing. Ia ka ri India la ju pynianujor ruh bad ka jingdraw kaba bun rong. Kine baroh ki pyni ia ka jing-kyllain kyrjaw jong ki ktien (linguistic complexity) ha ri India. Ka jinglong “Multilingual” ne bun tylli ki ktien, jong ka ri India, ka la pynlong ia ka ka lyngkha trei kam

jong ki riewstad jong ki ktien. Hynrei ka pynmih ruh katto katne ki jingeh kum :—

1. Ka jingsngewlong kawei (National Integration).
 2. Ka jingiatuklar shaphang ka ktien kaba pyndonkam da ka sorkar (official language), bad ka ktien pdeng jong ka ri (National language).
 3. Ka jingdonkam ia ka ktien kaba pyniasngewthuh ('link' language).
 4. Ka jingpynmih ia ki kot ki sla, khamtam lei lei ja ki kot Science & technology.
 5. Ka jingiatuklar ba ia kino ki ktien yn kham buh ha khmat ? Bad ia kino ki ktien yn hikai ha ki skul bad College ?
 6. Kaci ka jingsngew jong ki rit-paid ? (minority groups).
- Kine ki long tang katto katne ki jingkylli. La gon bun ki jingthmu, ki jingajingmut ki jingwad-bniah, ia ki lad ki lynti ki ban pynhun lang ia baroh.

Ki mat ki ban iakren (points of discussion).

1. Language Contacts & Influences
2. Language and Dialects,
3. Bilingualism.
4. Language and Ethnology.

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1. Ban sngewthuh kloï, donkam ban pule bad pyndonkam ia ka language map jong ka ri India

Ka Rukom Hikai ia ka subject “Linguistic Families”.

1. Ka Jingialam (Introduction) Buh ia ki jingkylli kum ki jingialam khmat ; kum :-

Phi iakren da ka ktien aiu ha ngi ? Hato phi kham engewthuh bha ia ka ktien Bengali, ne ia ka ktien Synteng Phi lah ban ai ia ki daw ?

(Na kum kine ki jingialam khmat, i nonghikai i lah ban batai shaphang ka jingmut “Ka Ing jong ki ktien”. (Linguistic Family), da pyni ruh ia ki Chart kiba kdew ia kine.) Na ka Presentation ne Jingbatai, i nonghikai i dei ban pynsuk ia ki khynnah da kaba ai tang ki mat kiba kham kongsan.

I nonghikai i dei ban pynkhreh lypa ia ki Teaching Aids kum ki map kiba pyni ia ki ktien ha ri India, ki chart kiba pyni ia ki “Family Tree” jong ki saw tylli ki jait ktien. Lada lah, pynkhreh ruh ia katto katne ki chart ha kaba la thoh bun ki jait dak (script) khnang ba ki khynnah kin iobi ia ki jingiapher hapdeng kine ki dak.

Jingpynkut (Conclusion) : - I nonghikai i dei ban ban ia ki jingbun ki ktien ha ri India, hynrei ba ngi dei ban burom ia ki rukom kren jong kiwei ruh. Ki nonghikai ki lah ban pynlong ia kan (kata, ka jingbun jong ki ktien ha ri India), kum ka jingpynkwah (motivation) ia ki khynnah ban hikai ia kiwei kiwei de ki jait ktien. khamtam lei lei ia ki ktien kiba kham donkam.

CHAPTER V

KI DIALECT KHASI

i) Ki Rukom Kren Bad Ki Jait Ktien

REV. JARRELL H. CHARNOCK, SOA.

I Bah L. Gilbert Shuhai ha ka jing kren tong i ship ang U Myllung Soso Thiam (Ba n kwai na tung u 36th) ia ke ba la Broadcast na ka Ali India Radio, Guwahati ha ka 14000 la ong klianet: 'Hadien ka snem 18th la klang ba n ba ha ka ktien Sohra (Sohra dialect) ha ka tho h la taw e a ba nang iaid ki por katta nang bun ki loo ba na tho ha ha ktien Sohra. Ka krien Sohra (Sohra dialect) saki-saki ka la nang san nang san bad ka la kylla tong ka ktien pda ng bad Standard Language jong ki briev jong ka United Khasi Jaintia Hills District. La slem, la thoh ia ka da ka Calcutta University, ym kura ka Sohra dialect hyndi kura ko kasese Language. Ia ka krien Khasi la a shong nongriat ia la krien Sohra (Sohra dialect), hyndi kam kad taw hang a. La pynwandur, pynryndad bad pynryndad ia ka da kura pynrung ia kiba bun ki krien bad krien ba la pyndokam ha kiwei pat ki thair jong ka Ri ha Khyarion na Paar ha Bhoi bad ha War, ka krien Khasi nongriat ka kasese shuh ka nongkynri jong ki nong Sohra hyndi ia la ba ka jong u Paid ka Ri, naduh Rifang haduh Kynri.

Kane ka long kaba shisha ba ka ktien (dialect) ka na kylla long standard language haba la pyndokam ia ka ha ka tho h ka tar. Lada ka tho h ka tar Khasi ka slang na Nongkhaw, ka krien Nongkhaw lehse ka na kylla long ka standard language u Khasi. Kawei kaba ng do shen ba na ka jait kynmaw ka long ba kawei ka dialect kam lah ban long standard language kypang tang na ka hi khlem da bynrap lem bad kiwei kiwei de ki ktien nongkyndong (dialects). Kane ka long kaba shisha ia ka ktien Phareng ha kaba la pynlong ktien Phareng da kaba lum lang bad pyndonkam ia ki ktien ong kiwei pat ki ri. Bunsien ka ktien phareng ka don

lai tylli ki form ia kajuh ka ktien, ka original form ka wan na ka Anglo-Saxon bad ar tylli kiwei pat na ka French bad Latin Kum ka naksa:—

Anglo-Saxon	French	Latin
Dear	valuable	precious
forgive	pardon	condone
kind	sort	species
reckon	count	calculate

Ia ka ktien phareng la ong ba ka long bilingual in character. Ka ktien Assamese ruh, ngi lah ban ong ba ka dei ka ktien Ahom. Ia kane lah ban sngewthuh namar habe ki kren ki ju ong: 'Moi Akhoui kotha kobo paru'. Ka ktien Ahom kam lah ban long ka standard language jong ki Assamese kltien da pynrung la ki ktien jong kiwei pat ki ri ba marjan. Ka ktien Sohra na kawei pat ka liang, ka kylla long ka standard language jong n Khasi namar la pynrung ia ka ha ka thoh la tar lem bad shibun kiwei pat ki ktien kyndong ka Ri. Ka ktien Khasi, ngi lah ban ong, ka long kawei na ki ktien riewlura kaba riewspah nam. Ngi lah ban hishar ia kane na ka jingdon ki ktien bad ki kyntien nongkyndong kiba ngim pat shym la donkan haduh mynta. Kumba long mynta ha ka dictionary i Babu Nissor Singh don tang kumba 5000 tylli ki kyntien, ha ka Dienshoul i Rev. J. Kharkongor don 4715 tylli ki kyntien bad kumba 30,000 tylli ki jingmut (meanings) bad ha ka dictionary i Rev. E. Bars. lehse ngi lah ban shem kham bun shuh shuh ki kyntien Khasi. Ladu ya lam lut ki ktien nongkyndong baceh, lah ban poi kumba 1 lak tylli ki kyntien bad kumba 3 lak tylli ki jingmut. Ka ktien Khasi ka long ruh kaba riewspah ha ki imitatives, adverbs, idioms and phrases, bad kiwei kiwei.

KATTO KATNE KI SENTEN HA KI KTIEN NONG-KYNDONG BAPHER BAPHER

Sohra : Sngap noh khun, wat kyang shuh
 Jowai : Slein noh khon, ham kbai de
 Amwi : Slieng kin hun, phriah tawan

Lamin : Sah pye ka chang hun ri phriah tawan
 Tarangblang : Sah hun, phreh tawan
 Patharkhmah : En khon mar shei iam lot
 Mynnar : Sngap ni mu batoh dhaw tim
 Nongstoin : Sngap myndot khon dek kyangra
 Lyngngam (Pormawdar) : Waw re khon, was re din
 Nonglwai (Nongkhlaw) : Thui ra khon ma sngap noh
 Langrin : Sngah nok khung, kyang na or ra?
 Tyngnger : Jah noh khon, iym tira
 Shala : Wat jam—o to kyrot
 Umsaw-Rambrai : Sngap noh khun, dih kyang rat
 Khadsawphra : Sngap noh khon, wat dih kyang lot
 Mawlat : En noh khon kyang shuh re

Sohra : Kine ki briew te kiba la smat palat
 Jowai : Kini ki bru te kiwa smat palat
 Amwi : Ki nae ki juprow ki te smat diam
 Lamin : Ah japrow teo sni de lea khih baroh
 Tarangblang : Kine ki juprow te ki smat palat
 Patharkhmah : Ba smat kat kine te mar e lot
 Mynnar : Bui gine ki lok shyiengsa jaiel waan ki
 Nongstoin : Ki bru kine ki smat eh khynnang
 Lyngngam (Pormawdar) : Smat khnang kiwnirye
 Nonglwai-Nongkhlaw : Kini ki bru kiba smah pallah
 Tyngnger : Kinuoi ki brew tyh kiba la jhyt sang
 Shala : Kine ki brew kiba smat
 Umsaw-Rambrai : Kinei ki bru sabit salam
 Khadsawphra : ki noi ki bru, ki iasmat palat
 Mawlat : Ngi bai ngi ni ngi briew ngi a ia syiang mynteng

KI KYNTIEN KIBA IAPHER KA JINGSPER BAD JINGKYNNOH HYNREI KIBA IADEI KAJUH KA JINGMUT

Don bun bah ki kyntien ha ki ktien nongkyndong kiba
 iapher ka jingspel bad jingkynnoh na ka ktien Sohra hynrei
 kiba ia dei kajuha ka jingmut. Teng teng don ki kyntien
 nongkyndong kiba kham kit jingmut ban ia ka ktien Sohra
 hi. Namar kata, ka lad kaba ngi lah ban pynriewspah ia
 ka ktien Khasi ka long ba ngi dei ban wad ia ki ktien Khasi

nongkyndong baroh kiba ki ju iakren ban pyndonkam ha ka thoh ka tar Khasi. Ngan pyni katto katne ki nuksa tang ban iatip: Biah (Sohra). = Mynthu (Pnar) = Pathaw = (Amwi) = Py ethco (Lamin). = Pthew (Nongtalang). = Amphe (Mynnar). = Prood (Mawlat). = Mynriang (Nongstoin). = Prek (Maskuin). = Phrait (Langrin) = Bruit (Laitkseh) Rymwiang (Sohra) = Bsieh (Nongkrem). = Byrni (Sohra). = Muna (Sadew). = Kyrteng (Sohra). = Pyrtuit (Pnar). = Sohpiam (Sohra). = Sohmyntri (Bhoi). = Jingshit (Sohra) = Thry-cin (War). = Tympew (Sohra). = Pathi (Pnar). = Lakor (War). = Phan (Sohra). = Sohlah (Nongkrem). = bun kiwei kiwei pat. Nga kwah ban kdew hangne ba = ktien *Sohlah* bad ka ktien *lakor* ki kham kit jingmut ban ia ka ktien *tympew* bad phan ha ka ktien Sohra. Ka ktien *sohlah* bad *lakoi* ki don la ka dor ha ka kyrteng ba la ai bad ki long kynrei ruhi ha ki jaka ba pyndonkam ia kitei ki kyrteng.

Don ki kyntien ha ki ktien nongkyndong kiba sngewtynnat hynrei kiba ym don ha ka ktien Sohra, kum : Thoit (Nonglaitdom) = Isbad; Boit (War) = ki khynnah rit; ka-it (Pnar) = Interest Hed (Nongkrem) = haba shnong halor u kulai ne kali; Tnger (Nohwet) = Horizon; Ang (Pnar) = ; Lain; Tyor (Mawryngkneng) = kyrkieh eh; Khynro (Pnar) = : u Samla Shynrang khyllud (Pnar) = ka samla kynthei; Thiej (Pnar) = Plan.

Ki kyntien kiba dang pynmih thymmai da ki nongthoh: Rev. Fr. H. Elias, kum : Ksan-thma (Epic), Kyoh-mynthi (Satire), Kyud (Chorus), Shem-lanot (Tragedy), Sawangka (Drama); Mr. F.M. Pugh, kum : tangshiporhi (temporary); balashai (civilise); Rev. I. Kharkongor, kum : Dienshonhi dictionary, iar-mangkalai (politician), kyrdot-thapbalieh (bow-tie); don bun kiwei pat ki nongthoh kot bad nongthoh kot khubor kiba pynmih kyntien Khasi kiba thymmai bad kiba sngewtynnat.

Don byllai ki kyntien na ki ktien nongwei kiba shu kylla ktien Khasi hi. Ngan pyni tang katto-katne tang kum ka nuksa : English (Kandidate, object, angel, bank apiil,

kolshor); Hindi (Aia, aram larkhana, astor kobja); Bengali (Biskurom, khi, mokotduma).

KA JINGKYLLA KA RUKOM THOH KHASI

Ki kyntien na ka Bible Khasi kaba la rim ki long kumne:
ha ka jaka ban spel *kwal* la spel *Kual*.

bitar la spel bittar
shynrang shynrang

ha ka jaka ban spel <i>pdeng</i>	la spel	pyddeng
baeng	,	byneng
lyngba	..	lyngbah
pyngkiang	..	pyngkhiang
syriem	..	s'riem
Myuppyrem	..	mynpyrhem
jngai	..	jingngai
knia	..	kingia
bajli	..	buhjili

Nalor kitei, don ruh ki kyntien rim ha ka Bible kiba
ym ju kham pyndonkam shuh mynta bad kita ka jong: para-
nga, pulit, khulom, bad kiwei kiwei.

Haba phai sha la rukom spel ngi ioh ba don ka jing-
kylla na kawei ka por sha kawei pat. Hapden? kiba bun
ki jingkylla phewse ngi dang shem hi ba don ka jingkyrnur-
kynram bad ka jingbymrynih ha ka rukom spel. Haba dei-
ba-dei, ia kabi ha ka kyntien la spel ha ki bun rukom kat kum
ka jingsngewbit ki nongthoh shimet-shimet. Kum ia ka
ktien 'shwa' don kiba tho' 'shua', 'shiwa' bad 'shuwa'; ia ka
kyntien 'biej', kum 'bieit' bad 'bieid' ia ka kyntien 'ieit',
kum 'iej', bad 'ieid' bad kumta ter ter. Ka jingkylli mynta
ka mih kano kawei na kitei ki kyntien kaba dei ban pyndon-
kam ha la ka jong ka jong ka jait. La kumno-kumno dei ban
ioh ka jingspel kaba iadei thik bad ka sur kynnoh bad kaba
lah ban pyndonkam salonsar.

Bunsien ngi dang shem jingeh ban ai ka jingspel kaba

beit ia ki kyntien kiba don tang kawei ka kyntien hynrei kiba kit ar jingmut. Teng teng namar haba ngim lah ban pynakhlad ia ka jingspel ha ki ar rukom ka pynbakla wat ia ka jingmut jong kata ka kyntien. Kum 'kat' bad 'kad', 'lat' bad 'lad', 'wat' bad 'wad', khat' bad 'khad', 'pait bad 'paid', 'sai' bad 'said', 'mat', bad 'mad', 'tat' bad 'tad', 'khait' bad 'khaid' bad kiwei kiwei. Kitei ki kyn'ien ki dei ban don la ka jong ka jong ka jingspel namar ki kit la ka jong ka jong ka jingspel namar ki kit la ka jong ka jong ka jingmut. Nalor kata, don ki kyntien kiba ngi dei ban sngap bha ia ka sur kynnoh— Kino ki kyntien kiba ngi dei ban pynkut da 'ta' bad kino kiba dei da u 'd': kum 'khatduh', khatwei', 'itynnat', 'kyndat', 'dut', 'kyllut', 'mied', 'pied', bad kumta ter ter.

Haba thoh Khasi, ym ju lah pyniapher bad buh beit ia u 'i' bad 'i'. Toi ia dei ban sngewthuh ba haba bakla ka spel kata, la pynbakla wat ia ki jingmut jong ki hi. Kum ka ktien 'ing' bad 'ing', 'iar' bad 'iar', 'iew', ka don ka jing-iapher kaba khraw shi-katdei. Kumjuh ka ktien 'ieng', 'iaid', bad 'iong' la ju thoh borabor tang 'ieng', 'iaid' bad 'iong'. Haba shem shitom ban buh ia u dak 'i' la sngewdei ban ai jingmut ba dei ban thoh noh da u dak 'y' kum ha ka ktien 'ieng' .. 'yeng' = 'yong' bad kumta ter ter.

Ha i ne i sngethoh la nyeshang de ban pyniapher ia ka kien 'ing', 'yn', 'jin', 'jyng' bad 'jym'. Barohor haba pynlonkoo ia kano kano ka ktien, laka dei ka adjective, verb bad kiwei kiwei bad babu pyniasoh bad ka 'jing' ka kyta noun noh. Kum 'dam' = 'jagdam', 'khang' = 'jing-khang', bad kiwei kiwei. Kumba la ong haneng ba ym dei shuh ban pyniasoh tang bad ka ktien 'jing', namar don bun ki kyntien kiba iahap sur bad ka 'jyn', 'jin', bad kumta ter ter. Kum, 'jvn' = 'jyntah', 'jing' = 'jingieid', 'jin' = 'jin diang', 'jyng' = 'jyngkieng', bad kiwei kiwei. Donkam, namarkata, ban da bishar bha haba thoh ia kano kano ka kyntien bad pyrshang ban pyniadei ha ka jingkyntien haba kwah ban pyniasoh ia kata ka kyntien bad kawei na kitei ba la pyni haneng.

Kawei pat ka rukom thoh Khasi ka long shaphang

kaba ngi pyndonkam ia ka adjektib. Ngì tip ba ka adjektib ka long ka bynta jong ka jingkreñ kaba batai ia ka jing:-long jong ka noun bad kiwei kiwei. Haba ngi ong *u dieng uba rit*, ka ktien *rit* ka long ka adjektib kaba batai ia ka jinglong, ka jingheh ne ka jingrit *u dieng*. Hynrei ban kham suk bad lyngkot, ngi lah ruh ban ong *u dieng rit*. Haba ia kren ngi ong, *ka nuksa kaba bha*, hynrei haba thoh pat, *ka nuksa babha*. Ngì ong de, *ka jinglong bha* hynrei ngi thoh *ka jinglong babha*, bad kumta ter ter.

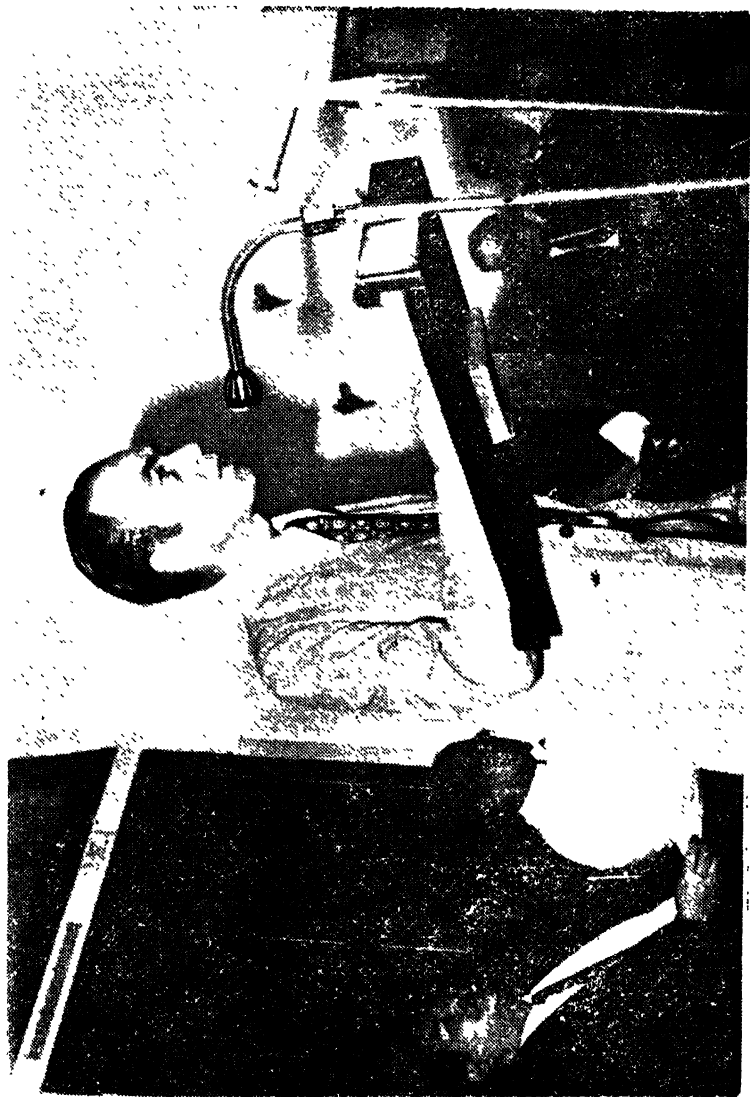
Don kawer pat ka rukom kren haba ngi kwah ban da kham ban ia ka adjektib. Ngì ong, *don tang ki briew kiba khraw*, hynrei haba ngi kwah ban da ban shuh shuh ia ka jingkhraw ngi ong, *don tang ki briew kiba khraw ba khraw*. Haba ngi pyndonkam arsien ia kajuh ka adjektib ngi shim tang i: ka kynnoh 'ba' ha ka sien kaba ar. Kumjuh, haba, ngi pyndonkam ia ka ktien pyn-ap kum *kiba duk kiba suk uba khraw uba poh*, haba ngi iakren pat, bun kiba ong, *kiba duk ba suk, uba khraw bapoh*. Ka pronoun kaba kdew ia ka ktien pynap ka long noh tang 'ba'.

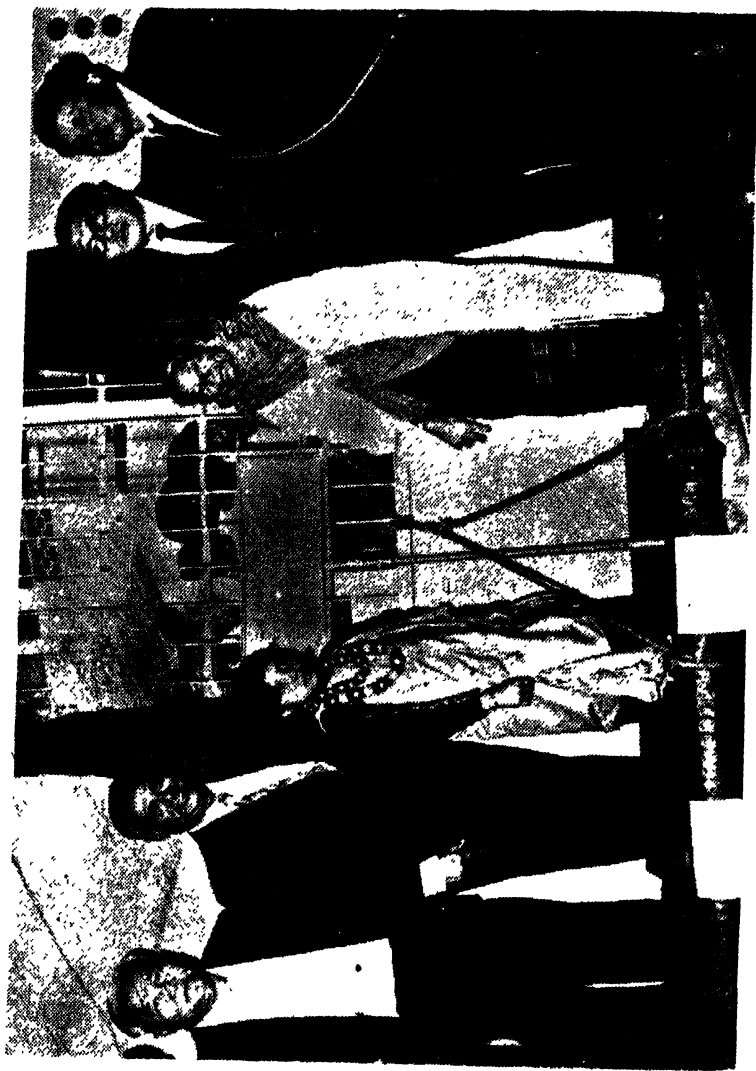
Nalor ba don shibun, ki jingduna, ngi shem jingeh ruh ban pyniasoh ne pyniakhlad ia ki kyntien ha ka rukom kaba beit bad ryntih. Haduh mynte, ym lah ban leh ia kane ha ka rukom kaba dei bad ha ka dur kaba itynnaf

JINGPYNKUT

Haba phai shaphang ka jingdon ki ktien nongkyndong nga i don jingkyrmen ba ngi lah ban pynriewspah ia ka ktien Khasi, hynrei haba phai pat shaphang ka rukom thoh Khasi nga i diaw katta-katta namar bym don satia ka jingrynih salonsar ha ka rukom spel bad pyndonkam ia ka ktien Khasi. Ha kane ka liang, nga i dei ban don ka commission ne committee kaba kyrpang na ka bynta ban pynbeit ia ka rukom pyndonkam ia ka ktien Khasi.

**I Prof. P. G. Marbaniang Minister, I Plie ia Ka Weaving
Exhibition : Nailur 22, 1975**





Sha Kamon I Mr. A. B. Diengdoh bad u Vice-Chancellor, sha Kadiang eh
I Bah W. Tiewsoh bad u Director.

Ka Weaving Exhibition 22 Nailur 1975 : Kane Ha khmat Ka Dei Kə Tup Ba La
Shna Da Ki Kamar Na Langkyrdem Bad Kaba Ki Khla Ka Wait Na Langkyr-
dem Ki Pyndonkam Ha Ki Thma Ba Ki La Ju laleh Mynshwa.

LA WALLAM SNGEWBHA !A KANE KA TUP DA I MR. A. B. DIENGDOH,
Executive Member, District Council, ha ka tei ka sngi.

ii) Ki Ktien Khun Khasi Bad Ka Jingiadei Bad Ka Ktien Mon-Khmer

HAMLET BAREH.

Ka ktien Khasi ka dei ka tnat jong ka ktien Mon-khmer kaba dei ka kpoh jong ka ktien Austro-Asiatic, Ka iawbei tynrai jong ka ktien Austro-Asiatic ka dei ka ktien Austric. Kawei pat ka para arkmie jong ka ktien Austro-Asiatic ka dei ka Malayo-Polynesian. Ka ktien Khasi ka dei ka dewlynnong jong ka ktien Mon-khmer kaba la wan poi bad sahkut sha kane ka liang sepngi bad kaba ia khap bad ka ktien Assamese, Bengali, Kuki, Mikir bad Bodo (Garo, Dimasa, Lalung bad Aijong lane Hajong). Uba la shem nyngkong ba ka ktien Khasi ka iadei thana bad ka ktien Mon-khmer u dei u J.R. Logan ha kane ka spah snem ba la dep, uba la batai ba ka ktien Austro-Asiatic ka don ar bynta—kiba long ka ktien Khasi bad Mon-khmer bad ka ktien Munda na Bihar kaba kynthup ia ka Kol, Santal bad Mundari. Ka ktien Khasi ka sah hapteng ka ktien Mon-khmer ha mihngi bad ka ktien Munda ha sepngi bad ka long kum u kynjri uba pyniasoh ia kine ki ktien kiba iadei arkmie na kajuha ka kpoh. Hapoh ka ktien Austro-Asiatic, la kynthup ia ka ktien Mon, Palaung Wa ha Burma, Khmer ha Cambodia, Semang Sekai ha Malaysia, Khasi ha India, Munda ha Bihar, Annamite, Muong bad Cham ha Vietnam bad kiwei pat ki ktien ba khamrit kiba don ha ka pynrihei mihngi. Uwei pat u stad ktien, u Pater Schmidt u la jer ia kine ki ktien hapoh ka Kynhun Austro-Asiatic-Mon Khmer, Bahnar, Stieng, Kha so, Kha Tampuen, Chong, Huc, Sue, Suc, Hin, Ni, Khang, Mi, Khmu, Lemet. Bersist, Jakun (kiba ia don marsyindah ha ki thain Vietnam, Laos, Cambodia), Senoi-Sekai (Malaysia), Palaung-Riang-Wa ha Burma, Khasi, Munda bad Nicobarese ha S. India, Uwei u riewstad, u Przyluski u la pynhap ia ka ktien Austro-Asiatic kumne.

- a) Ki ktien pdeng—Mon-khmer, Bahnar, Stieng, Rieng, Moi, Kha, Kouli, Cheng, Pear, Panong.
- b) Ki ktien milngi—Cham, Jarai, Rade, Sedang
- c) Nicobarese,
- d) Middle Salween—Riang, Wa, Palaung bad
- e) Khasi

U Sebouk pat u pynbynta kumne—

- a) Mon, Khmer, Cham, Semang, Nicobaresc. Palaung, Moi, Khasi.
- b) Munda
- c) Muong Annamite

U Havesy pat u tohi ia ka jingiadei shiing ka ktien Finno-Ugrian ha ki lum Caucasus bad Munda kaba ieng ha ka nongrim jong ka Mon-khmer kaba long kum u kynjri ba pyniasoh lang ia ki.

Ka ktien Mon-khmer ka hap hapoh ki hynniew tylli ki tnat kiba long ka Bahnaric, katuic, Khmeric, North Laos, Palaungic bad Khasi.

Hapdeng ka jait bynriew ba ia kren ia kane ka ktien, dei tang ki Mon ha Burma bad ki Khmer ha Cambodia kiba la long ki jait Bynriew ba khlain bad donbor tam. Kham bun na ki Mon ki dei ki Buddhist kiba la synshar bun spah snem ia ka Burma tad haduh ba ki la shah jop ha ki Burmese hadien ka thma ba la ialeh bun spah snem bad ki Mon. Ki Khmer kiba la synshar ia ka pyrthei mihngi bun spah snem ki donnam na ka bynta ka jingstad bad ki kam tei maw. Don kiba la kylla Buddhist bad Hindu. Ki Khmer bad ki Mon ki don la ki dak pule bad thoh bad la ka thoh ka tar kaba ia syriem ia ka dak Thai.

Kiwei pat ki ktien Mon-khmer kiba kyrteng Brou, Chrau, Pacoh, Jeh, Rade, Jarai, Stieng bad Sedang ki long ki ktien ba ia khap kiba don ha Vietnam. Kat kum ki stad ktien kine ki ktien baroh ki mih na kajuha ka kpait.

KA KYRTENG KI KTIEN KIBA IASYRDOH

Ka ktien *Kha* ka long ka ktien khmat ha ka kyrteng jong katto katne kitei ki ktien. Don kawci ka jait bynriew ba kren ia kane ka ktien ha Laos kaba ki khot *Kha* hynrei ia kane kajuha ka jait bynriew la khot ruh *Khasi* ha Laos bad kumjuh la khot *Khamu* lane *Moi* ha Vietnam. Hateng hateng pat ki Thai ha Thailand ki kot *Kha* ia ki bad ki Cambodian pat ki khot Stieng lane Pnong. Hateng pat

la khot ia ki Kha So lane Kha Tampuen. Ka long ka jait hynriew kaba khein jait na ka kynthei bad kaba ka rukom hiar pateng jong ka ka iasyriem eh ia ka jong u Pnar. Kaba donkam eh bad bishar mynta ka long ba ka ktien Kha, Khasi, Khaso ha Vietnam bad ha Laos ka iahap kajuha ha ka jing-kynnoh bad Khasi kumba ngi khot mangi ia lade hynrei ngi ruh ngi don bun kyrteng namar ki nongsepngi bad nong shathie ha kine ki lum Khasi. ki khot ia lade ki *Khasei* lane ki *Khasoi*. Lada khmih pat, ngi shem ba ka ktien *Stieng* ka iajan eh ha ka jing-kynnoh bad ka ktien Synteng. Ka lah ban long ba ka ktien Synteng ka mih na ka ktien tynrai Stieng kumba ju khot ki Cambodian ia kane ka jait bad ki Khasi pat hapoh ka jylla Khasi kaba hapoh ka Meghalaya ki khot ialade Khasi, Khasoi bad Khasei. Kine ki nong mihngi ki Pnong, ki Stieng, ki Khaso, ki Khasi ki shong sha ki ri lum hynrei kim iakot satia ha ka jingstad bad ka bor bad ki Khner lane ki Mon. Lah ban don ka jingiadei ei ei ha kine ki ktien. Donkam shibun ka jingtih jylliew ban lap shuh shuh ia ki sabut ban pynskhem ba u Khasi u don ka tynrai ha ka pyrthei mihngi.

KI KTIEN TYNRAI

Ngin ia peit mynta ia ki ktien kiba iadei slait ha ka rukom spel bad kynnnoh kiba ngi tip kum ki cognate bad kiba pynshai ia ka nongrim ba iadei. Ban shem kham-bia, la sngew dei ban pyndonkam da ki ktien ba iapher kum ka Langrin, ka Amwi, ka Maram, ka Mawiang, ka Shella bad kiwei ki ktien Khasi.

English	Mon-khmer	Khasi
Go	le (khmu)	le (Amwi)
They	Ki (Khmu bad Wa)	Ki (Sohra)
We	yi (kato)	yi (Nongkhlaw bad Shella)
eye	mat (Bahnar, Joh, kato)	mat (Amwi)
cry	yaam (khmu)	iam (Sohra)
leaf	hla (khmu)	hla (Maram)

bird	g'sem (Mon)	k'sem (Amwi)
cat	meew (Khmu)	meew (Langrin)
Three	lee (Wa)	lee (Langrin)
Stone	hsi-mao (Wa)	s-maw (Jirang)

Kiwei ki ktien pat ki pynpaw khyndiat ia ka jingia-pher ha ka jingkynnoh kum ban ai nuksa ka ktien leit ka kylla *lai* ha ka Tyanger. *lei* (Mawlai), lech (Bahnar), bad ka paw imat ka ktien *le* ka dei ka ktien tynrai.

Ki pat ka kylla *kei* ha ka ktien Shella.

Yi ka iahap bad ka ktien *i* (Khasi ha Laos lane Khmu), *jii* (Mawiang), *yii* (Nongkhlaw), *he* (Pacoh), *ngi* (Sohra) bad lada bishar bha, lehse ka ktien tynrai ka dei *ee* lane *yii*.

Mat (Bahnar—bad Amwi) pat ka kylla *khmat* ha ka Sohra lane *khmah* ha ka Langrin.

Hla (ha ka Maram bad Khasi lane Khmu) ka kylla *hlo* ha ka Langrin bad *sla* ha ka Sohra.

Sim ka don shibun ki rukom kylla ktien kum *Semm* ha ka Tyngner, *Sem* ha ka Jeh, *semm* ha ka Khnu lane Moi, *Chim* ha ka Pacoh, *Chem* ha ka *Chrau* bad ka *Brou*, hynrei ka ktien *K'sem* ha ka Amwi ka ialong kumjuh bad *G'sem* ha ka ktien Mon.

Ka ktien *um* ka iajan bad ka *om*, hynrei ki Langrin pat ki kynnoh *Ung* bad ki riewstad ki ngeit ba ka *ang*, ka *ong* bad *ung* ki dei ki ktien tynrai.

Maw ka kylla *Tamao* (ha ka Brou bad Stieng), *Mau Palaung*, *Mo* (Jowai) bad *Mow* (Langrin).

Ki ktien pat kiba iadei ha ka initial phomes ki long kumne harum:→

English	Monkhmer	Khasi
Child	Kun (Khmu) Kon (Bahnar)	Khun (Sohra) Khon (Mawiang) Khung (Langrin)
Weave	Taan (Khmu) Tann (Jeh)	Thain (Sohra) Tho (Amwi)
Thin	Roh (Jeh)	Rhoh (Amwi)
Cut	Kap (Kato)	Khap (Sohra)
Fish	Kə (Khmu, Pacoh, Jeh, Halang)	Ka or Kha (Shella)
Slice	Paat (Khmu)	Phiah (Sohra)

Ngi shem jingksamjan ban kynnoh ha ki ktien Mon-khmer ban ha ka Khasi bad ka jingiapher ka long namar la bynrap ia u dak *H* ha kitei ki jingkyynnoh. Ka jingkdut ha ka rukom kynnoh na ka bynta kiwei ki dialect ruh ka don parum pareh kum *roh* ka kylla *rhoh*, *kha* ka kylla *dohkha* (ha ka Sohra) lane *khadoh* (ha ka Mawiang) kaba mut ba ki long tang ki kynja clision ba kitei ki ktien ki shim kyliang ban pynpher ka jingsawa.

Ym lah ban pynkut ba dei tang ka ktien Khasi kaba shim ia ka elision namar lada bishar bniah bha, ngi shem ba ka Mon-khmer ka shim ia u dak *H* kum ha ka *hiam* bad *iam* bad kumjuh ha ka ktien *Chim*, *Cham*, *Chom* kaba mut ia ka sim lane *semu*.

Kiwei pat ki nuksa :—

English	Mon-khmer	Khasi
Hammer	Tanen (Kato) Tyrneah (Pacoh)	Tyrnem (Sohra) Tyrniam (Tyngnger)
Give	an (Khmu)	Aa or eh (Amwi) Ai (Sohra) Ee (Langrin bad Jowai)
eat	Be (Khmu)	Bo (Amwi) Bam (Sohra)

Lime	Sheng (Jeh)	Shung (Langrin)
Dog	So (Khmu)	Ksia (Amwi)
	Go (Bahnar)	Ksaw (Jowai)
Boy	Kynhaq (Jeh)	Khynnah (Sohra)
		Khyndei (Langrin)
		Khyndoi (Tyngnger)

Kiwei pat ki ktien ia ting kur (cultural) ki long:—

English	Mon-khmer	Khasi
Side	Luang (Khmu lane Moi)	Liang (Sohra)
	Am (Khmu)	
not	Am (Khmu)	Ym (Sohra)
	Ang (Wa)	
Shut	Kliang (Kato)	Khang (Sohra)
Walk	Yak (Bahnar)	Iaid (Sohra)
If	Lah (Pacoh)	Lada (Sohra)
With	Na or ka (Boru)	Da (Amwi, Langrin, Soh ra)
Gold	Siriil (Khmu)	Ksi (Amwi)
		Ksir (Myllicm Tyngnger)
		Ksiar (Sohra)
Bone	Nghang (Brou)	Shyang (Amwi)

Ki dak jingkhcin ba ia syriem ki long:—

English	Mon-khmer	Khasi
One	Muoi (Bahnar, Brou)	Mi (Langrin bad Amwi)
	Mooi (Khmu lane Khasi ha Laos)	Wei (Sohra)
Two	Bar (Brou, Chrau, Bah- nar)	We (Tyngnger)
		Ar (Sohra)
		Er (Tyngnger)
		U (Langrin bad Amwi)
Three	Lee (Wa)	Lee (Langrin)
	Pai (Brou)	Laa (Amwi)
		Lai (Sohra)
Five	Saang (Kato)	Sa (Langrin)
		San (Sohra)

Ki dak jingkhein na ka kiten' mihngi ki kham i jrong ban ia ka khasi. Ka jingkylla bad jingkdak bak ka paw ha ki bun tylli ki ktien hynrei ngi shem ba don ki dialect kiba pyni artylli ki ktien ba iahap sbak. Kane ka pynshisha ba ka ktien Khasi ka khie na ka ktien Mon-khmer khamtam ka Khmu bad ka Bahnar. Ka ktien *kti* ha ka Khasi ka kham jrong ban *ti* ha ka Jeh hynrei ka *ti* ruh ka don jngmut bha ia u Khasi namar u pyndonkam ia ka kum ka *'tidew*, *'tideng* bad *'tiduh*. Kiwei ki ktien ba ia kem ki long *Uat* (Khmu) bad *thait* (Sohra), *Paloo* bad *pyniap* (Sohra) lane *pyniah* (Langrin), *kodah* (Bahnar) bad *kynjah* (Langrin) lane *kynjat* (Sohra), *Go* (Bahnar) bad *U* (Sohra) bad kumjuh ka ktien *Mei* (Sohra) ka iajan bad ka *me* (Amwi) bad *ma* (Khmu) .

Kaba pyniapher khyndiat ka long ba ka ktien Khasi khamtam ka Sohra ka pyndonkam khambun ia ka pronoun kaba teng teng ka shim ia ka dur jong ki conjunction lane ki ktien pyniasnoh. Ngii shem don pat ka jingiapher ha kaba pyndonkam ia ka pronoun hapdeng ka ktien Sohra bad kiwei pat ki ktien Khasi bad ktien kyndong kylleng kylleng ka Ri. Ngii la shem ba ka ktien Langrin, Shella, Tyngnger, Amwi, Jirang, Mawiang bad kiwei pat ki don ka jingiadei kham bun bad ka ktien Mon-khmer ban ia ka ktien Sohra.

KI DIALECT

Ki dialect ha ka ktien Khasi ki don bun jait bad shisha ka long kaba eh ban pynbynta ia ki. Ki don ki ktien Khaii, ki ktien rep, ki kyrteng ki jait sker khlaw bad syntiew ha la ki jong ki jong ki rukom. Lada shim bniah kawei pa kawei ka shnong ka pyndonkam la ka rukom kynnoh bad ka jingsawa ktien. Ka jingwan ka ktien Sohra kum ka ktien thoh ktien tar, ktien pule, ka ktien Sorkar bad ka ktien paitbah, ka la pynpra ia ka kynroh jingker ba pyniapher. Ju don hyndai ki ktien iew kaba ki briew na kylleng ki ia sngewthuh ban ia kren. Ju don ruh ki ktien ba ki iakren ha ka dorbar sorbar kiba kylla ki ktien hima sima. Ka

Sorkar haba ka la wan jop ia kane ka Ri, ka pyndonkam ia ki Dobasia (interpreter). Ki ktien ba kham eh ban sngew-thuh ki dei kito kiba don ha ki khappud shatei, shathie bad sha sepgi. Ki jait dialect ba ngi lah ban wallam kat kum ka jingtip mynta ki long kumne harum:—

Amwi, Shella, Warding, Myriaw—Nongkhlaw, Nongspung-Maram-Mawiang, Sohra, Nongkrem, Mylliem, Laitlyngkot, Lyniong, Jowai, Bhoi shatei lam mihngi, Bhoi Manar bad Jirang shatei, Mawpran ha ki thain Khadar Blang, Nongstoin bad Langrin.

La niew ba ka ktien Amwi ka dei kawei na ki ktien ba kham rim. Ka iapher na kiwei pat ki ktien bad ki kyntien ba iakhap kum ka Jowai bad Khadar Blang. Ka grammar ka Amwi i kumba ka syriem ia ka Jowai hynrei ha ka jing-kynnoh sur pat, don ka jingiapher. Ki Amwi ki lah ruh ban ia kren bha ia ki ktien marjan.

Ka ktien Shella ha ka rukom grammar ka iasyriem ia ka Sohra. Ha ka rukom kynnoh imat ka kham iajan ruh ia ka Mawiang. Ka ktien Warding bad Mawpen ruh ka ia syriem ia kitei ki ktien.

Ka ktien Myriaw-Nongkhlaw-Nongspung-Maram-Mawiang ki long kiba kham iadei thana para ma ki hynrei don ka jingiapher ha ka sur bad jingsawa.

Ka ktien Mawsynram ka iajan ia kitei ki ktien hynrei ka ia jan ruh ia ka Mawphlang.

Ka ktien Laitlyngkot ka kham iajan pat bad ka Sohra.

Ka ktien Mylliem bad Nongkrem ruh ka ia syriem ha ka Grammar bad teng teng ha ka rukom pynhap sur.

Ka Jowai ka mihkhmat ia ki ktien Pnar. La jan baroh ki ktien lum ha Pnar ki iasyriem ia ka Jowai hynrei ki Khyr-wang, Nongtung bad Bhoi Synteng ki kham iapher.

Bun ki ktien Bhoi ha Bhoi Khasi shatei lam mihngi ia syriem ia ka Jowai.

Ka ktien Bhoi Manar bad Jirang ka syriem ia ka Amwi,

Ki ktien sepngi, Langrin bad Nongstoin ki iapher shibun na ki ktien marjan ha ka jingsawa, jingkyntoh bad ka gram-mar. Ha ka jingshisha ym lah ia sngewthuh bha ia kine ki ktien da ki marjan jong ki.

Kiwei pat ki ktien ba kham eh ban sngewthuh ki dei ka Amwi bad ka Bhoi Jirang.

Ha ki khap Shillong, la ong ba ki briew ha ki thain Luban bad Lawsohtun ki kham kren ia ka ktien ba ia jan bad ka Laitlyngkot katba ha Malki pat ka ktien iakren ka iajan bad ka Nongkrem bad teng teng bad ka ktien Mawlai.

Hapoh jong ki ktien ba kham kongsan don shibun kiwei pat ki ktien shnong ktien thaw.

Lada ngi shim ia ka ktien *une* ha ka Sohra, ngi shem ka kylla *unoi* (ia ka Nongkilaw bad Nongspung), *unui* (Maw-synram), *unei* (Maram, Mawlai, Mawphlang bad Nongkrem), *Unie* (Myllem) bad *Uni* (Jowai).

Ka ktien *jongno* pat ka kylla *ongia* (Mawiang) *ongjee* (Nongkhlaw bad Nongspung), *Jongiae* (Mawsynram) *Ongno* (Mawphlang), *Ongbianei* (Marani), *jongein* (Nongkseh), *Jjongno* (Myllem bad Mawlai) bad *Jongwon* (Jowai).

Kane ka long tang ka jingpyrshang ba nyngkong ban pliah ia ka ktien Khasi bad ki ktien khun jong ka. Dang donkam shibun ka jingwad bniah khamtam eh ia ka tlong jong ka kaba dei na ka ktien Mon-khmer.

CHAPTER VI

Ki Lyngkha Ba Don Kam Eh Ha Ka Jinghikai Ia Ka Ktien.

i) Ka Jingpynmang Bad Jinghikai Ia Ka Ktien-La-Jong

BEVAN L. SWER

Ha kaba nyngkong duh, kum ki nonghikai ngi dei ban tip kiei ki jingthmu haba ngi sdang ban hikai ia kano kano ka subjek. Lada kane kam don ha kaba sdang, ka jinghikai jong ngi ka long kaba la iap lupa. Haba ngi phai pat ban bishar na ka liang jong ka jinghikai Khasi (kum ka ktien ka thylliej lajong), ha kaba sdang duh ngi dei ban kylli ia lade da kum kine ki jingkylli—Haba nga bet ia u symbai ka jinghikai, uba kumno u soh nga kwah ban kheit?—Ki khynnah ki kheit ia u soh uba kumno na u symbai jinghikai uba nga la bet?

Shuwa ba ngin pur-nia na kane ka jinglamphrang haneng, ngi dei ban sngewthuh shuwa ia ka jingiapher hapdeng ka jinghikai ia ka Khasi kum ka ktien ka thylliej lajong (own mother tongue) bad ka jinghikai ia ka Khasi kum ka ktien-ba-ar (second language) — kata, ka mut ia ka ktien phareng (English).

Ka jingkdewkti ia kane haneng ka long namar ba bun eh ki jinghikai ki pyndonkam ia ki rukom-hikai jong ki ia ka ktien Khasi kumba ki hikai ia ka ktien phareng. Kane ka jingbymtip ban pyniakhlad ia kawei ka mamla na kawei pat ka la wallam ia ka jinghiardor ha ka jingniewkor ki khynnah ia la ka ktien lajong. Ngi dei ban sngewthuh ba ka ktien phareng ka dei ka ktien nongwei kaba lyngba

ka at ka them jong ka por, ka la kylla long mynta kum ka ktien-pdeng, ktien-hikai bad ktien-kam ktien-jam ha kiba bun ki jylla jong ka ri India.

Ka English ka dei kata ka subjek kaba ki khot ka 'skill subject'. Ngi hikai ia ka ba ki khynnah ba kin nang ban tip ia kata ka jingtbit (skill), kata ka mut ia ki katto katne ki jingmlien ki ban iarap ba kin nang ban leh ei ei ia kaba thymmai. Shikyntien hangne. kum ka jingkdew, ka thain bad suh jain ne ka trei misteri ki dei ki 'skill subject'.

Ia ka jinghikai ia ka English, nalar kiwei kiwei, don san tylli ki "skills" kiba ngi dei ban hikai ia ki khynnah. Kine ki long kata ka jingnang jingtbit ban:

- i) sngewthuh ia ka jingkren English.
- ii) kren English khnang ba kiwei kiba sngap kin lah ban sngewthuh.
- iii) pule English shaid shaid, bad ha kajuh ka por ban sngewthuh ruh ia kaei ba pule.
- iv) thoh English, ba kiwei kin sngewthuh ruh ia kaei ba la thoh.
- v) pynwan ia ka English sha ka ktienlajong, bad kumjuh mar-khongpong ia kata.

Lehse, dei halor kine San tylli ki 'skills' ba ka jinghikai English (kum ka second language) ka shad tawiar mynta. Ka jingshisha jong kane ka mih na kawei ka jingthmu ba kongsan tam—kata, ba ki khynnah ki ioh tang ia ka jingnang jingtip ban pyntrei kam ia ka English (working knowledge of English) ha ka jingim ba man ka ngi jong ki. Lehse kane ruh ka dei ka jingpyrkhat ba mynta namar ba kumba 99 na ka 100 ngut ki khynnah kim bteng shuh ia ka jingpule English hadien ba ki la dep skul, kumta ka jinghikai ka long tang kumno ban iarap ia ki khynnah ban ioh kam ioh jam lada ha ki kam shakri sorkar ne kam hikai skul ne kino kino kiwei pat ki jait kam kiba don jingmyntoi bad ki lad ban kiew kyrdan.

Mynta ka jingkylli ka mih ba lada ka nongrim jong ka

jinghikai ia la ka ktien ka thylliejajong yn pynshet tang halor kitei ki San tylli ki 'skills' kiba la kdew haneng, lane dei ruh ban bsuh shuh shuh ia kiwei pat ki jaid 'skills' halor kitei?

Shuwa ban pyrshang ban jubab ia kane ka jingkylli, ngi dei ban sngewthuh ba ka jinghikai ia la ka ktien ka don ka jingthmu kaba kham iar kham jylliew, ym tang ban hikai ia ka kum ka ktien pyntrei-kam-pyntrei-jam. Nalor kata ruh, ngi dei ban sngewthuh ba ka jinghikai ia la ka ktien ka long kumno ban bsuh bsap ha ki khynnah ia kita ki kynja 'skills' kiba lah ban saindur ia ki ban long ki **nongshong-shnong kiba donbor bad ki briew kiba lah ban shaniah ha lade.**

Hynrei halor kane haneng, lah ban ong ba ka jinghikai ia ka kienlajong kum ka Ktien Nyngkong (First Language) ka dawa shuh shuh nalor ka jingup bad jingnang ia ki 'skills'. Ryngkat bad ka jinghikai ia ki 'skills', donkam ruh ban hikai ban pyntbit ia ka jingmut jingpyrkhat ki khynnah ba kin lah ban **niewkor ia kiei kiei kiba iar, kiba jylliew** (higher deeper and profound things). Ryngkat ruh bad ka jinghikai ia ka ktien kum ka ktien-pyntrei-kam (utility), ki nonghikai ki dei ban pynrung ha ki khynnah ba kin lah ban **niewkor ia kiei kiei kiba sngewthiang bad ithiang itynnat** (beauty). Kawei pa kawei ka ktien ka don la ki jong ki jinglong ba kyrpang, lada kum ha ka sur, jingsawa khriang bad kiwei kiwei de kiba pher na kiwei pat ki jait ktien. Ia kine la kumno kumno dei ban hikai bad pynrung ha ki khynnah. Ha ka ktien Khasi ngi don bun ki jinglong bapher bad ba kyrpang. Ngii don kum ki **ktien pharshi**, ki **'tien tymmen, ki phawar, ki ktien kynnoh ne ktieh pynap** bad kiwei kiwei ki **jait jinglong** kiba ngim shem satia ha kiwei pat ki jait ktien. Ia ki jingmut, jingthmu bad jingithiang jong ki dei ban pynrung bad bsuh ha ka jabieng ki khynnah.

Ka long pat ka jingshisha ba ngim lah ban pyntreikam ia katei da lei lei ruh da kaba shu bsuh jubor ha ki khynnah lymda ka jinghikai **ka long kaba iohi jngai bad kaba don ki jingthmu kiba paka.** Ka jingpruid phang ia ka syllabus

lane ia ka rukom hikai jong kano kano ka subjek ka shong halor u niawnongrim jong ki katto katne ki jingthmu kiba la pyrkhata lupa. Ha ka liang jong ka jinghikai ia ka ktien-la-jong pat, ki jingthnu (objesctives), nalar kitei ki San tylli kiba la kdew haneng, ki long kine harum:—

- i) Ka jingnang-jingthbit (ability) ban pule ha la myn-siem da ka jingsngewthuh ia kaci ba pule, bad da kaba sted shaid shaid.
- ii) Ka jingnang-jingthbit ban sngap bad shah shkor.
- iii) Ka jingnang-jingthbit ban pyndonkam kum ia ki kot dictionary, encyclopaedia bad kiwei kiwei de ki jait kot ba ia dei bad ka literature (reference literature)
- iv) Ka jingnang-jingthbit ban pule dak khlem bakla.
- v) Ka jingmlen ban bang ia ka pule kot ym tang na ka bynta ka jingsngewtynnai, hynrei ruh ban lum **jingtip**, bad ban tei ia la ka **jinglong**.
- vi) Ka jingnang-jingthbit ban thoh ne khlei ia ki **jingmut ha ki jingthoh** ha ka dur kaba beit bad ryntih.
- vii) Ka jingshemphang ia ki **jinglong ne bynta bapher bapher** jong ka 'literature'.
- viii) Ka jingnang-jingthbit ban sngewtynnai ia ki **jingia-thuh-khana**, ki **sawangka**, ki **peotry**, bad kiwei kiwei ki jait jingthoh
- ix) Ka jingsngewtynnai bad jingniewkor ia la ka jong ka 'literature' bad ka jong kiwei de.

Kine haneng ki long ki katto katne ki jingthnu ba kham kongsan ha ka jinghikai ia la ka ktien; bad dei halor jong kine ki nongrim ruh ba dei ban saindur bad pruid-phang ia ka syllabus.

Haba shu bishar kyllum bad khlem da ktiah 'mat-iong ia kano kano ka kot-pule, lah ban ong mo ba ka syllabus jong ka ktien Khasi ba mynta ka pynbiang ia kitei ki **jingthew** ba la niewtang haneng? Lada ngi kubur pat ba ka

pynbiang, hato ka jinghikai pat ka pynbiang ne em kat kum kitei ki jingthmu?

Kine ki jingkylli ki long kum ki symboh-jingpyrkhat kiba dawa na ngi ia ka jingpuson bad jingbishar ba sani bha na ka bynta **ka lawei jong ka ktien lajong bad ka jinghikai** ia ka.

Nalor kine, kiwei kiwei ruh ki jingkylli ki lah ban mih shuh shuh, lehse ki lah ban long kum kine: Hato ki kot pule ba la mang ha ka syllabus ki lah mo ban saindur ia ka jabieng ki khynnah ban bang ban sngewtynnat ia ka pulekot lane ruh, ia ka jingniewkor bad jingieit ia la ka thoh ka tar la jong? Lah mo, nalor kawei ka kot-pule kum ha ki Class IV—VIII ban bsuh shuh shuh sa ia kawei ar ha ka jingpule jong ki? Hato ka syllabus kaba mynta ka ban ne em ia ka jingpule poetry, drama, etc. kum kawei na ki lynti ban tip bad niewkor ia la ka jong ka 'literature'? Hato don mo ka jingkdew lyngba ka syllabus ban hikai ia ki jaitkam (activities) kum ki **dialogue, monologue, debates, essay writing, etc.**, kiba lah ban pynlong ia ki khynnah ban pynpaw ia la ki sap lyngba **ki kam (creativity)?**

Kum ka jingpyrshang barit ban jubab ia kum kitei ki jingkylli bad kiwei kiwei de, lehse, ka jingpule ha ki Class VI—VIII kam pyhkhreh satia ia ka jabieng ki khynnah ban sngewthuh bad niewkor ia ka jingpule ha ki Class IX bad X. Ha ki Class IV—VIII ym shym don satia kano kano ka jingban ban ktik ia ka jingmutdur bad jingpyrkhat ia kiba kham jylliew bad baiar kiba iadei bad la ka jong ka ktien, lane ruh ba ki khynnah kin nang ban niewkor ia la ka jong ka nong-mei nong-pa la-ka-jong ka thoh ka tar (literary heritage).

Ha kane ka liang, lehse kawei na ki lad ki lynti ban leh ia kane ka long ban pynrung ia ka jingpule ia ki 'Rapid Rearers' ka ktien-la-jong. Ka jingpule ia kum kine ki jait kot ruh ka lah ban saindur ia ka jingmlen jong ka jingpule 'literature' (habit of literature reading). Hynrei ngi dei ban kynmaw hangne, ba ki kot kiba ngi mang ban

pule ki dei ban long kat kum ki kyrdan jingpule (educational stage), kata lehse naduh ka Middle bad High School Stage; bad kat kum ka bor pyrkhath ki khynnah. Ki kot-pule ki dei ban long **kiba sngewtynnath bad kiba ktik ia ka jingmutdur** bad **kiba plie ia ka jingshemphang** ia kaei kaei kaba itynnat bad ithiang (having literary value).

Kumba la kdew shaklmat, ka jinghikai ia la ka ktien la jong kam thmu tang kumno ban bsuh bsap ia kita ki-jait 'skills' ba bun rukom, hynrei ban leh ia kata pat kum ki kyrdan jingmut jingpyrkhat bad bor jabiang ki khynnah. Ia ki San 'skills' ba la kdew haneng dei ban hikai kum ha ki Primary bad Middle Stage, bad hangne ruh kan iaaid ryngkat ryngkat bad ka jingai jingtip ia ka grammar kum kawei na ki bynta ka metbah jong ka ktien. Ha ki High School Stage, ki khynnah ki la poi ha kata ka kyrdan jingmut jingpyrkhat bad bor jabiang kaba la kham san, bad dei hangne ba ki dei ban sdang pule ia kiei kiei kiba ktah bad ktik ia ka jingsngew bad jingmutdur. Nalor kata ruh, dei naduh kane ka kyrdan ba ki la dei ban bang ia ka pule-kot bad jingkwah-tip shuh shuh ia la ka ktien la jong.

Ka jingbuh ia ka jingpule 'grammar', lehse, kum ha ki Class IX & X ka long ka bym sngewdei bad sngew shongnia la ka jingtip jong ka 'grammar' la ka jong ka ktien la sngewdei ban ban tynsat ha ki kyrdan jingpule ki barit. Ngi dei ban sngewthuh ruh ba ka 'grammar' ka dei kum ka atiar ban ai jingtip jingsngewthuh shaphang la ka ktien ka thyl-hej, bad wei ki khynnah ki la lah ban thoh bad kren beit ia la ka jong ka ktien naduh ba ki dang khamrit, ka jingpynlut por ia ka jinghikai 'grammar' ha ki kyrdan pule kiba hajrong kan ym don. Ngi dei ban tip ruh ba ka 'grammar' kam dei ka 'skill subject'; hynrei ka dei tang kum ka jinglum jinglang ia ki jingshisha (facts) kum ka subjek history. Lehse mynta ka jinghikai ia ka 'grammar' ka long ban shim ia ka kum kawei ka subjek ba kyrpang kaba khlem don jingiadei bad jingiasnoh ei ei bad la ka ktien. Lada kumta, ka jinghikai ia ka 'grammar' kam ym seisoh ei ei, hynrei ka pynlong pynban ia ki khynnah ban peit-matdong bad isih ia ka.

Kum ka jingai jingmut hangne, lehse ka don ka jing-
!donkam ha ka jingpule Khasi ruh ban pyrkhat bad bishar
ha ka ban jied noh ia ki lyngkhot-jingpule (pieces), bad ban
kynthup lang ia ki ha kawei ka Song (kata, kum ka kynja
Anthology-prose, peotry, drama, etc.,). Hynrei ngi dei ban
kynmaw ba ka jingjied ia ki lyngkhot-jingpule ki dei ban
long halor ki jingthmu ban tei ia ka **longbriew manbriew**
u khynnah (general development of a child); kata, kum ha
ka jinglong, ka **mynsiem-leit-ri**; bad kumjuh ruh ia **ka jing-**
niewkor bad jingieit ia la ka ktien la jong.

Ka jingai jingmut ba ha ki High School Stage ki khynnali
ki la poi ha ka kyrdan jingpyrkhat ban mad ia ki jingpule
kum ki kynja sawangka lyngkot (short plays), jingiathuh-
khana lyngkot (short stories & novels), ki jait poetry ba
bun rukom, ka long kum ka jingpynkhreh ia ka jabieng ia
ki kyrdan jingpule ba shajrong (College Stage) ha kaba ki
la dei ban phyrnop syndon ialade ha ka thwei ba jylliew
jong ka literature.

Haba ngi khmih pyrman khadduh ia ka jinglong jong
ka ktien Khasi ha ki por kiba mynta, ka long kaei kaei kaba
pynjew mynsiem ban iohi ia ka jinghiardor ha ka jingniew-
kor ki khynnah kiba la poi sha ki kyrdan College kim tip bad
nang satia ban thoh ne kren beit ia la ka ktien-la-jong, khlem
da kren ne k'ew kti ei ei ruh ia kajingban ne jingniewkor
jong ki ia la ka ktien. Ka jingkylli mynta ka inih ba ngi
lah mo ban kyanoh ia ki khynnan na ka bynta kane?

Haba ngi phai pat na kawei ka liang, hato lah mo ban
kylli ba lehse la klet bad niew-sting ia ka sylabus bad kumjuh
ruh ia ka jingai kai ia ka ktien Khasi? Lah ruh ban ong
mo ba ka jingai kai ia ka ktien la jong ha ki sku! la buh ha
ka kyrdan kaba hapoh tam haba ia nujor bad kiwei kiwei
pat ki subjek?

Lada ngi kubur ia kine haneng, ka por ka la poi ba
ngin kyndit bynriew ban shim ia kane kum kawei na ki kam-
ram bad jingkitkhlieh ba hajrong tam, ban shong pyrkhat
bad bishar sani bha iakiei kiei ki jingdonkam baroh shuwa

ban poi ka dier-por bad ka babe-kylla. Ka ktien Khasi mynta ka la dap ha ka kyrta jong ka kumba 135 snem ei ei, hynrei wat hapdeng tang kine ki khyndiat snem, la ka san ka la mer ha ka lynter bad ka pyngkiang jong ka tad haduh ba mynta U Snem la plie da ka NEHU ia ka Khasi Honours ha ka kyrdan B.A. Shisha kane ka long kaei kaei ka jing-sarong ia ka Ri bad ka Jaidbynriew.

Hynrei halor kane, pynban ka ktien Khasi ka dang don bun ki jingduna ha ka. Kumba ka long ha kine ki por ka i kumba ka shu ksaid hajuh shi hajuh. Kumta lada ka ktien Khasi kan san kan mer ha la ka rnyieng, ka jing-pynkhie-im ia ka ka shong ha ka jingkylla dien-trai jong ngi bad ban bet ia u symbai bathymmai ha ka risai jong ka jing-pule bad jinghikai ia ka ktien Khasi.

ii) Ka Jingpynmang Ia Ka Jinghikai Ia Ka Ktien-La-Jong

A. BASAIAWMOIT

Shwa ba ka thoh ka tar ha ka ktien Khasi kan sdang, la lah don lypa shibun ki rukom kren ne lah ban ong ki tnat-ktien (dialects) ha kylleng ki dong bad ki thain jong ka Ri, kiba dang iai sah haduh mynta. Hapdeng ki jingiapher kiba don hapdeng jong ki, ki don ruh ki jingiasyriem kiba thew bad pyni ba ki long na kajuha thymmei. Ka snem 1841 ka long ka snem ha kaba lah ban ong ba ka long ka jingsdang ban pynwan ia ka ktien khasi ha ka thoh ka tar ha ka dur kumba ka long mynta ha kaba la pyndonkam da ki dak Roman bad shim ia ka rukom kren ki nong Sohra, wat la shisha shwa kata ka por la don ka jingpyrshang ban pynwan ha ka jingthoh ia kane ka ktien da kaba pyndonkam da kiwei pat ki jaid dak bad shim na kiwei pat ki rukom kren. Nduh katei ka por, ka ktien Khasi ka la nang san da kaba ka la ioh ban kjit ia ka jor na kiwei pat ki rukom kren kiba don ha kylleng ka Ri bad ruh da kaba shim kyliang de na ki ktien kiba na shabar Ri. Kine ki la pynlong ia ka ba kan san bad kot ha ka rynieng bad dur kumba ka long mynta. Ha kane ka por, lah ban ong, ka ktien Khasi kam dei shuh tang ka nongkynti ki nong Sohra hynrei ruh jong u paid Khasi Khara shityllup.

Ka ktien Khasi haduh mynta ka dang don ha ka kyr-dan kaba ka dei ban nang san bad kane ka long, namarkata, kawei ka phang kaba dei ban kynmaw bad shim ha kaba pynbeit pynbiang kumno ban hikai ia ka. Shisien pyrkhath, lehse, lah ban sngewphylla ban ong, balei ba da donkam ban pyrkhath shitom ban wad ki buit ki lad ban pynbeit pynbiang ha kaba hikai ia ka Khasi, haba ka long ka ktien la jong. Hynrei haba pyrkhath ia ka jinglong ba dang duna jong ka

haba ka dei ban shakri ia ka jaidbynriew kaba don bun ki rukom kren, ia ka jingangnud ba ka dei ban nang roi nang san bad kumjuh ruh haba dang shem ba don ka jingdkoh ha ki nongpule kumno ban pyndonkam beit ia ka ha ka rukom kumba ka dei ban long. la sngewthuh ba kata ka jingpynlut por bad bor ka don ia la ka dor kaba biang. Ha kajuha ka por dei ruh ban kynmaw ba don ki nongpule ki bym dei ki Khasi kiba pule ia kane ka ktien ha ki jingpule jong ki, kumta ka long kaba sngewdonkam ban pyrkhatsngewkhia ba ka jingpule jong ki ia ka kan long ba kin nang ha ka rukom **kaba dei**, ha ka rukom kaba **kin sngewtynnad bad sngewieit** ia ka bad kin ym don kano kano ka jingsngewthuh bakla ba kata ka long ka jingbankhia ia ki. Kane kan ialam sha kiei kiei ki jingkylla kiba khraw ha ka lawei, ka ban wan rah ki jingmyntoi ia ka Jaidbynriew bad ka Ri hi.

Ha kaba pyrshang ban peit-pyrman ia ka jingpynmang bad jinghikai ia ka ktien Khasi, la sngew ba ka long kaba donkani ban iit ia ki jingthmu kiba ki dei ban kynthup khnang ba lah ban pyntrei kam ia ki. Ia kiba kum kita ki jingthmu lah ban kdew kumne harum: -

(i) Kumba long ka rukom ha kaba hikai ia kiwei pat ki jaid ktien, kawei ka jingthmu ba kongsan ha kaba hikai ia ka ktien Khasi ka long kumno ban pynlong ia ki nongpule ba kin nang ban pule, thoh, bad kren ha ka rukom kumba ka dei ban long, bad ha kajuha ka por ruh kumno ban pynlong ia ki ba kin sngewthuh haba kren ia kata ka ktien ha ki. Halor kane lah ban kdew ba ka ktien Khasi ka dang don ki jingduna ha kiba bun ki liang kum ha ka **jingpynryntih ia ka jingpyniasohktien, ka jingpynthikna ia ka rukom spel ka Grammar, Composition bad kiwei kiwei**. Pynban lah ruh ban kdew ba hapteng kita ki jingduna dei ban pyrshang ban pynlong kam ia katei ka jingthmu bad ban ialeh ban ryngkang kum ia kita ki diengpyngkiang.

(ii) Kawei pat ka jingthmu ka long kumno ban ialam ia ki nongpule ba kin plie jingmut lypa, ba ha ka lawei kin wad ki laa ki lynti kumno ban pynroi pynsan ia la ka ktien.

(iii) Ka jingthmu kaba lai pat ka long kumno ban **saindur ia ka jinglong ba bha** ha ki nongpule lyngba ka jingpynpaw ia kiei kiei kiba bha, **kum ka akor ka burom**, kiba lah ban shein ha ka imlang **sahlang** u khun Khasi Khara (Khasi Society).

(iv) Khatduh khatwai, sa kawei pat ka jingthmu ka long kumno ban bsuh ha ka jingmut ki nongpule ia **ka rukom pyrkhath Khasi** ka ban pynlong ia ki **ban ieit ia la ka ktien, ia la ka jaidbynriew bad ia la ka Ri**.

Ha kajuha ka por ha kaba pynnang bad hikai, dei ruh ban kynmaw bad peit ia ka rta bad bor pyrkhath ki nongpule ha ki kyrdan pule kiba pher ba pher, khnang ba ia kiei kiei lah ban leh hapoh u pud uba biang. Ka jingsdang kan long na kiei kiei kiba rit ba kan nang san ryngkat bad ka rta ne jingkieu kyrdan ki nongpule.

Ha kaba phai sha ka jingpynmang bad jinghikai ia ka ktien Khasi. kumba ka long mynta, la sngewdei ban peit ia ki lyngba ki kyrdan pule kiba pher kumba ki don mynta. Lehse kan bha ban sdang na ba sdang, kata, na ka kyrdan pule 'Primary'. Ia kane ka kyrdan lah ban pynsyriem kum ka persara jong ka jingnang pule kot sla. Ha kane ka kyrdan, kumba ka long mynta, la kynthup ia ka jingsdang ban nang kumno ban pule, thoh bad kren, bad ha ki klas kiba kham shaneng pat, katto katne ka literature bad composition. Ha ka literature la kynthup ia ki kynja Khana (stories) ne Jingrwai (poems) ki ba lyngkot bad kiba jem, bad ka composition pat ia ki kynja essay ne shithi. Nalor kata, ha kane ka kyrdan ki nongpule ki ioh shuh shuh ka lad ban nang ia la ka ktien da kaba pule ia kiwei pat ki 'subjects' lyngba jong ka. Haba shu peit na sla lah ban ong la i biang namar la ioh katto katne ban pyndonkam ia kito ki jingthmu ba la kdew sha khmat. Hynrei hapdeng katei ka jingpynbeit pynbiang, lah ban kdew hangne ia kawei ka jingduna bad kata ka long ba u nongpule hadien ba u la pyndep ia kane ka kyrdan, um pat lah satia ban nang ia ka ha ka rukom kumba la khmih lynti ia u ban long. Kane ka **jingduna kan ktah ia ka lawei jong** u. Ka por lehse kan ym slem ha

kaba ki nongpule jong ngi kin hap ban pule shuh sa ia kiwei de ki jaid ktien (kiba yn hap sdang hikai naduh kane ka kyr-dan) khnang ba kin lah ban ia kot tyrpeng ban iakob bad kiwei pat ki jaidbynriew ha ka lawei. Lada kaba kum kata ka jingjit kan wan, kan long ka jingkit kaba khia ia ki. La sngewdei te, namarkata, ban kdew hangne ba ki jingpule kin long ha kata ka rukom ban iarap ia ki ban nang pule kloï ia la ka ktien khnang ba lada tynrong shuh ha ki sa ia kiwei de ki jingkit, kata kan ym ban khia ia ki.

Lada phai pat sha ka kyrdan pule 'Middle English', hangne yn shem ba ka lad ka kham bun. Ha kane ka kyrdan ruh ki nongpule jong ngi ki ioh lad ban pyndonkam ia la ka ktien ha kaba pule ia kiwei pat ki 'subjects', nator kaba pule ia ka hi. Hangne ka jingpynmang bad jinghikai ka don arbynta bad don artylli ki 'papers' na ka bynta ka 'subject Khasi. Ka bynta kaba nyingkong ka kynthup ia **ka jingpule ia ka literature** bad kaba ar pat ia ka **Grammar bad Composition**. Hangne ruh lah ban ong ba shi synpeit la i biang. Hynrei ha kaba pyntreikam pat la shem ba ka bynta kaba nyingkong ka la shim than ia ka por kat haduh ba ym lah shuh ban leh bniah ia ka bynta kaba ar, nator kaba ym shym la lah ban leh bniah ia ka hi. Ym don jingpule ei ei ia ka grammar bad ia ka composition pat ka shu long jalia jalaid. Kawei ka daw lehse ka long namar ba la bun than ki bynta-pule ha ka literature kat haduh ba ym lah shuh ban pyntrei kam bniah ia ki bad ha kajuha ka por pat ka shim noh ia ka por jong kawei pat ka bynta. La sngew, namar-kata, ban kdew hangne, ba la dei ban pynduna noh ia ki bynta-pule ha ka literature da ka ba jied tang ia kito kiba i donkam eh kiba lah ban pynlong kam ia ki jingthmu ba la kdew. La dei ruh ban kham pyntrei kam kham bniah ia ka jinghikai ia ka grammar bad composition namar kane ka long ka por kaba biang bha ban leh kumta, khamtam haba ka dei ka ktien la jong. Ka jinghikai composition kan ym long shuh tang ka jingtip ia ki katto katne ki ktien kynnoh ne kumno ban pyndonkam ia ki katto katne ki adverbs, hynrei kan kynthup ruh **ia ka jinghikai ban thoh essay, shithi, substance, precise** bad kiwei kiwei de kiba kum kita. Kane, la ngeit ba kan iarap ia ki nongpule ban

kham tip kham bha kumno ban pyndonkam ia la ka ktien bad ruh ban plie jingmut ia ki sha kiei kiei kiba kham sha jrong ha kaba pynsan ia la ka jong ka ktien.

Ha ka kyrdan pule 'High School' pat ngi shem ba ka lad ban pule ia ka ktien Khasi ka la kham khim. Hangne ki nongpule jong ngi kim ioh shah ka lad ban pule ia la ka ktien lyngba kiwei pat ki subjects' kum ha ki kyrdan kiba sharum. hynrei tang haba pule ia ka hi. Ka jingpynmang bad jinghikai ka la khum rit, bad don tang shi 'paper' ia ka ktien Khasi ha kawei pa kawei ka Plas. Nalorkata, leit noh ha ki klas IX bad X, ha kaba ka don ka jingbynta la ka jong ka jong ia ka Prose, Poetry bad composition, ha kiwei pat ki klas kiba sharum ka jingpynmang bad jinghikai ka shu long khleh. Ha ka jingshisha dei ha kane ka kyrdan ba la dei ban pynlong ia ki nongpule ban kham ngam jyllew ha kaba tip bad nang pyndonkam ia la ka ktien, namar ka rta bad ka kyrdan pule jong ki ka la kham san. Hynrei ym lah ban leh kumta, namar ba nalar ba ka lad ka khim, ki bynta ban pule pat ki bun. Lada shu shim beit na kiei kiei kumba ki leng mynta, la sngewaei ban kdew ba ha ki klas VII bad VIII ruh la dei ban pynbynta la ka jong ka jong ia ka jingpule ia ka prose, poetry bad composition. La dei ruh ban kham pynrei kam kham bniah ia kawei pa kawei ka bynta da kaba pynduna noh ia ki bynta ban pule. Nalorkata, la dei ruh ban pynmien ia ki nongpule ia ka 'Translation' na kiwei pat ki jaid ktien kum ka ktien phareng, khnang ba kan iarap ia ki ba kin plie jingmut kumno ban wad lad wad lynti ban pynroi pynsan ia la ka ktien. Nalor kitei ki jingpynbeit pynbiang ba la kdew haneng, la sngewdei ruh ban pyni hangne, wat la lehse kam dei ka jaka ban leh kumta, ba ia ka ktien Khasi la dei ban kyntiew noh sha ka kyrdan 'Major Language'. Da kane ka lad yn kham ioh ban pynpule kham bniah ia ka ktien Khasi, syriem kumba ka long mynta ha ka kyrdan pule 'College'. Kane kan iarap ruh ia kaba kan poi ha ka kyrdan kaba kan lah ban ia kot ryn-ieng bad kiwei pat ki jaid ktien.

Nalor kitei kiei kiei kiba la kdew haneng, la sngewdei ruh ban ong ei ei katto katne shaphang ki kot pule bad

ia ka rukom hikai. Lada yn ia peit ia kiei kiba la pyni jingmut shakhmat, la sngewdei ban kdew ba ha ka kyrdan pule 'primary' la dei ban ioh ia ki kot pule kiba lah ban pynnang kloï ia ki nongpule. Lehse, donkam ruh ki kot iarap ne ialam jingmut (teachers' guide or manual) ha ka bynta ki nonghikai khnang ba kin lah ban ioh jingmut ne jingiarap shuh kumno ban pynnang pynstad ia ki nongpule kumba la mut ne thmu haneng. Ha ki kyrdan kiba kham shaneng pat, donkam ban da jied shiah bha ia ki bynta kiba iadei bad ka literature bad ban ioh ruh ki kot hikai grammar ki ban iadei beit bad ki nongpule Khasi hi, kumjuh ruh ki kot ki ban iarap ha kaba hikai ia ka composition. Na ka liang ka jinghikai pat, la sngewdei ban kdew ba hadien ba la pynduna ia ki bynta ban pule la dei ban leh kham bniah bad kham ngam jylliew ha kaba wad ia ki jingti ia la ka ktien khnang ban ai pat ia ki ha ki nong-pule, namar lehse la kham ioh por ban leh kumta. Ki kot pule, khamtam, na ka bynta ki kyrdan pule kiba kham shaneng ki dei ruh ban don ki jingsngewthuh ia ki rukom ktien kiba eh bad kiba kyllain khnang ban ym buh ia ki nonghikai bad nongpule ha kino kino ki jingeh kiba ki lah ban ia kynduh. Kine kiei kiei kin iarap kumno ban kham nang ne tip janai ia la ka ktien bad lehse ban weng ruh ia ki jingdkoh kiba lah ban shem mynta ha ki nongpule.

Ha kaba wai noh, la sngew ba ka long kaba myntoi lada yn pynkynmaw ia kawei ka jingong kaba iadei bad ka jingkordor ka jingpule ia la ka ktien, kaba ong ba kano kano ka jaidbynriew ka lah ban shah teh mraw, hynrei lada ka kynmaw **ban bat skhem ia la ka ktien**, kata hi kan long u shabi u ban plie ia ka jingkhong ban pyllait ia ka na kata ka jingshahteh shahkhum. Da kaba shim ia kane ka jingong, kan long kaba donkam namarkata ban ialeh ban pynlong ia ka jingpule ia la ka ktien ha ka rukom ka ban pynsngew-tynnad bad pynsngewieit ia ki nongpule bad kata kan ialam kylla ia ki kumno ba kin iarap lem ban nang kyntiew ia ka sha ka kyrdan kaba kan lah ban pynpaw pyrthei ialade.

CHAPTER VII

Ban Pynngam Ia Ka Jinghikai Ia Ka Ktien-La-jong

i) Teaching The Mother Tongue

S. C. MAJUMDAR

1. The Mother-tongue

It was reported by contemporary visitors to the Mughal Court that Akbar had an experiment carried out to ascertain the validity of the claims made by the priests of different churches that the sacred language of each was the first speech of man, and therefore, Hebrew, Greek, Latin, Arabic, Sanskrit, each claimed the honour.

On the day of birth twelve children were transported into a house deep into the dense forrest far away from any human voice to reach it, and dumb nurses were appointed to look after the children.

After twelve years of completely sequestered living, it was found, to the surprise and disappointment of all concerned, that these unfortunate human offsprings could speak no known language at all, except scream and screech, whine and whimper, and utter sounds sans meaning like animals.

Akbar realised that the claims of the sacred languages made by their pratagonists wee untenable, and had the children sent back home where before long they picked up the speech of their parents.

Obviously speech is not a hereditary or inherent ability, it is a gift of the environment. Normally a child learns the language of the mother who brings him up, and it is the child's mother-tongue, his home-speech.

2. Importance of the mother-tongue

Since it is the only language of the formative years of our childhood, the most natural and spontaneous means of communication, it has a vital role to play in the normal growth and development of a child. On the mother-tongue depends the intellectual and emotional growth of the child. We do not think in a vacuum, and the mother-tongue is the most natural vehicle of thought. Our emotional training and development depends absolutely on the mother-tongue. The emotional effect of literature particularly of poetry is of vital importance to the development of personality. "Literature is a foreign language, for all but a few exceptional people, can never perform the function that is performed by literature in the mother-tongue", observes Ryburn, an authority on the subject. 1

Further poor knowledge of the mother-tongue or its faulty and haphazard teaching tends to stimulate emotional imbalances and encourage anti-social urges.

The mother-tongue is at once a tool, a source of joy and happiness, and knowledge, a means of communication, and above all a source of developing our creative powers. A child who knows his mother-tongue well, can learn a foreign language better.

A child having a poor foundation in the mother-tongue shall ever remain intellectually deficient, emotionally unstable and morally infirm.

We hope that every primary and high school teach the mother-tongue of the school children and teach it correctly and thoroughly.

3. Oral Work

Language is learnt by imitation. Every child learns the mother-tongue unawares at home by imitation of parents

1. The Teaching of the Mother-tongue, by W. M. Ryburn. p. 7.

and elders. He learns to speak the mother-tongue without training which begins at school.

First lessons in the mother-tongue are to be oral exercises to help children to learn to speak correctly, to express their meaning clearly and simply, and to speak interestingly. Children should be natural in their expression and the classroom tone or school tone which is most unnatural is to be avoided. We should strive for force, vividness and life in oral work.

At first correctness in oral work should not be insisted upon.

It has been found that children also can talk fluently can write well. The secret of good composition is eloquent speaking. So it is suggested that oral work should be cultivated systematically from the lowest to the highest class of the school.

Besides, oral expression is a powerful means for the development of personality. Most people realise themselves more through speech than through writing.

Our pre-occupation with examinations in which oral work is not a subject causes neglect of this work as pupils go up in the school. But this is a big mistake from the point of view of true education, development of personality and efficiency in the mother-tongue.

The first step in oral work is to get the children to talk to one another, to the teacher and the class. The teacher should have conversation periods. Children may talk on anything interesting to them. They may bring things which they have made at home and talk on them. There are innumerable ways of initiating a talk. The teacher can take the lead. He should see that the child is not shy or self-conscious.

Oral work can be correlated with the craftwork and

handwork that is done in the class. Singing should form a regular part of oral work.

Dramatisation, games, stories, pictures all can be used effectively for a variety of oral work.

Children suffer from speech difficulty because of unwholesome home environment. The speech of the mother may be indistinct and difficult to understand. In large families and abnormally rapidly increasing families, children suffer from speech difficulties. The first step therefore in training the child so that his speech may be clear and natural is for the teacher to be sure that his own speech is good, his own pronunciation is correct, his own articulation is not faulty and that there is nothing careless or slovenly about his own speech and talking.

4. Reading

Every child has to learn to read and for this he has to know the alphabet. The letters of the alphabet have no meaning for the child, who prefers concrete, visible, tangible things. The letters of the alphabet are mere symbols of sounds of a language. They have no meaning which can be interesting to the child.

These letters are to be taught not individually but in groups that is in words of sentences which contain the names of objects familiar to the child or the name of known actions. This word, sentence or story method is to be used with the help of appropriate pictures displayed in the class-room. Nothing is more interesting to children than objects which they can see or touch and sounds which they can hear. Children need audio-visual aids to learn to read.

Word game can be used for teaching words and sentences. Any other play way method which is interesting to children can be devised by the ingenious teacher to suit the class-room situation in rural areas.

When letters have been mastered by sentence method, children are to be initiated into reading a primer. The teacher has to be very careful in using the primer for reading. Pupils should not be asked to read material that is too difficult to them. With the lower classes and often also with the upper classes in the primary school, oral work should precede the use of the reader. Silent reading by members of the class should precede reading aloud. After silent reading is done, the paragraph should be read aloud by the teacher once or twice before pupils are called upon to read it. By questioning the teacher should always find out if the students have grasped the meaning of what they have read. Difficult words should be explained by the teacher with the help of the black board.

Physical aspects of the reader have to be taken into consideration. The type in the reading books for the lower classes is to be clear and bold. So also should be the pictures. One sentence should be in a line and pictures should not break into the text. Lessons in the first reader should be short and the books as well. The language should be simple, appropriate, forceful and natural.

Reading with correct pronunciation, enunciation, emphasis, intonation and correct pitch is a difficult art but practice makes perfect and the aim should be expressive reading that is that kind of reading which can bring out the underlying meaning of a passage or a poem to the hearers.

5. Writing:

It is much more difficult to learn to write than to learn to read. Muscular coordination is required for the task and that has not been developed in the little child just learning to read. Correct writing demands also a close observation of the shape of the individual letter and the ability to imitate the same. In order to write well, the child must be able to read correctly. So instead of one, two major skills are involved, each of which has its own difficulties. The teaching of writing should be correlated to the teaching of

reading and should never be considered as an isolated subject. To teach writing the first step is drawing. The child is allowed freedom to use chalk or crayon on a black board or a big sheet of paper. The first classroom therefore should have plenty of black boards low down so that the children can stand or sit in front of them and use chalk to their hearts' content.

Actual words are to be tackled next. Letters may be made of some substance that children can easily feel such as sand paper. These can be mounted on card-board and the children can go over the letters with their fingers and later with the sticks. The teacher may write words on the black-board or on the ground and children may go over the light outline with chalk or a stick. A good deal of practice is needed to accustom children to the shape of letters, such writing in the black board, or in the sand, is to be the first writing of every child.

Writing upon paper or slates for the first time should be with the large pencil or chalk and the first writing must be very large.

In the first instruction, basic learning unit should not be individual but a word, a phrase of a sentence that has real meaning to the child. This word should be introduced in order of difficulty—easy forms, similar forms and difficult forms. Plenty of drill and practice in visualising should be given. Children are to begin with large and well spaced letters gradually reducing the size.

Materials with which the children write are to be graded as follows:—

First fingers on the ground, then chalk on the black board, then slate pencils on the slate, then soft pencil or papers and finally pen and ink.

In writing correct habits of posture and holding the pen or pencil should be attended to. Most of our children do

not use desk but they use their knee at least in rural areas. That is the traditional posture of our children in writing. However we should allow the child to write in the position which he finds to be comfortable.

A few other points are to be taken into consideration—the writing period should be short, the speed of writing should be gradually increased, care should be given to individual differences in children. Practice in the writing period should be correlated with all the required writing work of the class. A good way to secure improvement in writing is to get the children to grade their own writing for which the teacher may provide many specimens of grades and children have to be encouraged to grade their own writing.

Above all handwriting of teachers must be good to act as an example of good writing to the children, otherwise no method of teaching writing will wholly succeed.

6. Teaching Prose

In teaching a lesson in prose our aim is to provide knowledge and increase the vocabulary of the child. Explanation of difficult words and passages is to be given and the blackboard and other teaching aids are to be used. The teacher should use simple language which should be within the comprehension of the class. New words should be fully explained with known synonyms, and where necessary with the aid of pictures. As the lesson is in progress the teacher should ascertain by questioning that his pupils are going with him.

7. Teaching Poetry

In teaching a poem our emphasis is on helping the child to appreciate the beauty of its underlying thought and feeling as well as of its rhythm and music which finds a steady response in the heart of young learners. For aesthetic appreciation of a poem much depends on its correct trading and

recitation. The teacher himself must possess a deep literary taste and ability to invoke by his own aesthetic urges in his pupils the correct emotional responses. The main appeal of a poem is emotional and its effect is far deeper and more lasting. The teaching of a poem defeats its purpose if it fails to arouse in the hearts of our pupils the feeling the poem seeks to convey. Pupils should be encouraged to give their assessment of the poem in their own way without inhibition. Individual differences are to be tolerated in aesthetic tastes and judgement.

8. Teaching Grammar

Every child has a dread of grammar. Because we cannot teach grammar in an interesting way and we teach too much of formal grammar giving the impression that it in our master and we are ever at its mercy. We have to realise that grammar is our servant, a means to an end and not an end in itself. It only helps us to use the language correctly. In the lower stage, only functional grammar of the mother-tongue should be taught, and whatever we teach should be precise and thorough. We should use the inductive method in teaching and illustrate a point with a large number of appropriate examples.

Pictures can be profitably used in teaching grammar in all classes, in the lower classes in particular.

9. Written Work

In all written work we have to help the child to be sincere, to write what he himself thinks and feels, and not what is only written in books or what pleases the teacher, mere verbalism and verbosity are to be resisted.

The teacher should encourage creative writing of his pupils. The child should have absolute freedom to write whatever he wishes to write, and in whatever way he wishes. He must be free to write exactly what he feels and thinks. There must be informality and an air of spontaneity. We

will never get real creative work from pupils who are suppressed and required to conform to a pattern. There should be little restraint on language. The pupil has to express himself in a language which he considers best suited to the expression of his ideas and feelings. The teacher may guide but not dictate. Inhibition in any way is fatal.

Large numbers of children are prevented from doing anything off the beaten track, because they are afraid of being laughed at. Every child, small or big, is sensitive. If he feels that there is the slightest possibility of his efforts being greeted with amusement or jeers he curls up into his shell and he will not venture on creative work. He needs a feeling of security and freedom from fear if he is to write creatively. The teacher has to provide the necessary opportunity and encouragement.

Creative writing should become a part of our educational programme, for it will develop the potentialities of a future writer whose literary contributions will eventually enrich his mother-tongue. Our system of education being rigidly formal has so far repressed all artistic urges of our pupils. A great damage is being daily done to our talents.

The teacher must have himself a deep interest in creative work. If he is conventional he cannot encourage, far less guide, his pupils in creative and original work.

10. Spelling

We can remember spelling of words in three main ways: by sight, by sound, and by muscular action. The best means may be transcription. Because it involves both visual impression and muscular action. He can also pronounce the word himself. So transcription is the most economical way of teaching spelling.

Training in correct pronunciation helps the child to spell correctly. Dictation does not help a pupil to learn to spell. It is simply a means of testing whether a pupil

can hear correctly what is said to him, and whether he can write it down correctly. It is a means of finding out what words the pupil cannot spell. But he gets into the habit of writing wrong spellings which once acquired are difficult to dislodge.

Constant drill in correct spelling is to be given and learning of spelling is to be closely connected with reading and with composition work. Common errors are to be dealt with on the black-board.

11. Text Books

Faulty books containing wrong concepts and absolute ideas having no relevance to the interest of the child and his environment can very well frustrate the purpose of teaching a subject including the mother-tongue. We cannot forget for a moment that the ideas contained in text-books specially of the mother-tongue have a lasting effect on the experience of the pupils and deeply influence their attitude to life and society. The lessons should be interesting and stimulating in thought. Besides this psychological need, text books have to satisfy a social purpose. They have to bring home to our pupils the knowledge of their own environment, of natural resources, socio-economic conditions and of cultural traditions. They should be initiated from child-hood into the wider field of social responsibility having inculcated necessary moral and humanist values. The pupils of the present generation will be the future citizens and leaders and as such they should be familiar broadly with the major problems of the country which they will encounter. We live in an age when science and technology are being widely used to fight social evils and economic exploitation. Our pupils have to develop a scientific temper and constructive attitude which can eliminate superstition, fatalism, and sentimentalism which are deeply rooted in our thought, action and attitude.

The importance of books should not be exaggerated. The printed materials are sources of knowledge discovered by others. Books are second hand materials, but useful nonetheless. The real value of knowledge derived from books

lies in its application to life-situations to meet problems satisfactorily and to acquire worth-while experiences. Otherwise bookish knowledge becomes an uncomfortable load which cannot be fruitfully used nor thrown away. Cramming texts produces imitators and followers, not creative workers, original thinkers, artists and leaders.

12. Teacher of the Mother-tongue

Under a traditional system of schooling the teacher, and not his pupils, is the leader of the teaching situation in the class-room. Therefore the teacher has to realise his vital role which may make or mar the development of our pupils, who have immense potentialities latent in them. It is the responsibility of the teacher to nurture them by sympathy, love and understanding and the use of means and methods suited to his class-room situations. No formal method would work nor any academic dogma or doctrine. The teacher has to possess insight and ability to organise a lesson to suit the learning needs of his pupils. He must have the initiative to modify and orientate his mode of teaching and guidance according to the growing requirements of his pupils who are developing fast in mind and body from day to day. Every class-room situation in which children and adolescents are involved, is highly dynamic and dramatic, and the teacher has to be alert and resourceful enough to use it to the fullest educational advantage.

All persons cannot be effective teacher of the mother-tongue. Only those who have a wide and firm background in the knowledge of the mother-tongue both in its linguistic and literary fields, and besides a genuine artistic and aesthetic taste and refinement should be fit to teach the mother-tongue. They should be persons of wide interests and broad culture.

The effect of teaching the mother-tongue or any other subject, is not to be fleeting and temporary, a lasting interest in literature and language has to be stimulated in the pupils who should be able to carry it with them beyond the narrow bounds of the school to the wider sphere of life, to enliven and enrich it. The effect of class-teaching should endure

throughout the life of the pupils ever enlarging their world of experience and activity. The purpose of all educative instruction is to invoke in our pupils an active interest in the endless quest of ever new pastures till the last days of their life. Thus education that begins in the school widens itself into a life-long pursuit, and here lies the fulfilment of education as a spiritual force.

ii) The Teaching of The Mother Tongue

V. D. SINGH

It would be useful at the outset to know what our present understanding of the process of the acquisition of language is. Human beings, of all living animals, are unique in possessing the gift of language. Bees and dolphins and some other living creatures use some form of communication among the members of their species. But their system is of a very rudimentary kind and consists of a very limited set of symbols. It nowhere comes near the complexity and creativity of human languages. A parrot if it is taught to say "good morning" will repeat the phrase irrespective of the time of the day or night. It can't vary what it has been taught to say. A human child is not only able to relate his speech to the situation in which he uses it, he also learns to create every new sentences on the basis of his knowledge of his language, i.e. his mother-tongue.

This reference to a fundamental difference between a child's use of language and a parrot's production of what approximates to some semblance of isolated words or phrases, brings us to an important point about how we learn our mother-tongue.

Do we learn to use it because as little children we hear our parents, brothers, sisters, relatives and neighbours using it, and imitate their speech and reproduce it as a tape recorder reproduces whatever has been recorded on the tape? That is, is language learning or the acquisition of language purely a matter of imitating others' use of it and then reproducing it. Or is their creativity involved in it? Does a child who says "I sitted there" instead of 'I sat there' or uses the expression 'paper brush' for an eraser, reproduce what he may have heard his elders say, or is he indulging in errors which are creations of his own? Answers to questions like these will give us insight into the nature and process of language acquisition.

It was widely believed and the belief is still held by some people that speech is largely a result of memory and imitation. This would be true to a large extent if by speech we imply only such features as speech-sounds and intonation. But ability to speak also implies to form correct sentences—correct according to the grammar of the language. Are children of the age of say—5., able to speak correctly? If yes, did they learn the rules of grammar of their language from some teacher in a school? If they did not use a book of grammar to learn the rules, is it that their ability to speak the language correctly is purely a result of memory and imitation? That is, they heard their elders use those sentences, imitated and remembered them, and when the situation demanded, they reproduced those sentences? But children do not always face exactly the same situations as they have passed through previously. Often they speak sentences that they may not have heard before.. These observations lead us to the conclusion that language learning is more than a matter of memorization, imitation and mechanical reproduction.

Children are born with the innate faculty of learning languages. Even the most handicapped and intellectually deprived child is able to learn his mother-tongue. Language is biologically programmed in human beings, just as the ability to stand erect, to walk and run are.

It has been plausibly hypothesised that human children are gifted with some faculty which in the absence of a more precise term is called Language Acquisition Device (L.A.D). A child is exposed to his language from the earliest stages of his infancy. Since he arrives in this world fitted with the faculty of hearing (exceptions apart), he cannot but hear whatever is spoken around him in different and appropriate varieties of his language. All this language to which the child is constantly exposed is fed into his L.A.D. The linguistic data act as the input for the Language Acquisition Device. The child's mind unconsciously processess this data and derives certain hypotheses and generalizations from it. When by the age of three he is able to produce

elementary speech, he begins testing his hypotheses in different situations. If he finds that his hypotheses are correct his generalization is validated for him. Such generalizations tested in actual situations and modified in the light of experience, become part of the child's grammar of his language. The set of rules that he thus derives from his experience and observation of his language enables him to learn and use his language. Let us take an example from English. A child born in English milieu hears English spoken all around him. From his observation of English used in various situations, he finds that when referring to the past, people usually use the *-ed* form of the verb. That is, they use the verb in the past tense:—

heat	—	heated
wash	—	washed
cook	—	cooked

On the basis of this he arrives at the tentative generalization that to refer to the past, we use the past tense which is marked by *ed*. This hypotheses of generalization (among a set of many similar generalizations) becomes one of the rules of his grammar. As his experience of his language and his exposure to it increases, he finds that this rule requires modification to accommodate a large number of verbs which form their rules irregularly such as 'pay', 'know', 'sleep', 'burst', 'hit', 'swim', etc.

There might be instances when he had to use one of these verbs before he had had the opportunity to expand his grammar sufficiently enough to cover all the exceptions. Occasionally, he would come out with the form 'putted' or 'sitted' only to be corrected by some elder or by later observation.

You might be wondering what the relevance of all this is here. I have chosen to talk about language acquisition here because I think it has implications for language teacher.

It is not possible to discuss all the implications, however, some stand out as more important than others. The preceding observation has some bearing on the question of

what to teach under the subject "mother tongue" at the different levels of education.

Every child before he comes to school knows how to speak his mother tongue—here Khasi—and he can understand it when spoken. In the elementary classes, the problem of the teacher is not the pronunciation or the basic vocabulary of the mother tongue, i.e., Khasi. I do not have reliable information on the difference, if any, between the standard form and the dialects of Khasi, but if the standard form is adopted as the desirable form for teaching and there is some phonetic difference between the child's dialect and the standard form, he would soon be able to pick up the pronunciation of the standard form. Children have amazing ability to learn spoken languages they are exposed to.

Therefore at the elementary level the task of the teacher is to impart the skills of *literacy*—reading and writing. And this is not an easy task. Reading which is considered to be an easier task than writing, is a double abstraction. A concept formulated in the form of a sound segment which has no logical correlation with the concept, is further removed from it in being represented in the form of writing. The form and shape of letters and their recognition and representation in reading and writing require careful teaching. Time does not permit me to discuss in detail the teaching of reading and writing. However, it is worthwhile pointing out that a formal teaching of grammar of the mother-tongue has no place at this stage. The teaching of many many mother-tongue courses is traditionally based on the teaching of English in India. Whereas (because of a limited exposure to the foreign language) a formal teaching of grammar may have some useful purpose in the teaching of a second or foreign language like English in India. It is redundant and unnecessary at the early stages of mother-tongue-teaching. Because of the living source of language experience, the child is all the time expanding his grammar of his mother tongue for himself. By teaching the rules of grammar that we find in grammar books based on the traditional grammar of English rules which themselves are based on the traditiona

categories in the grammar of Latin, we would unnecessary be taking our time off something more useful. This is not however to say that the study of grammar at a later stage has no value.

A language perform three major roles in a society:

- a) communicative,
- b) integrative, and
- c) expressive.

In the communicative use, we use language for the mundane purpose of give and take. It is a factual and denotative use of language which is required for the ordinary day-to-day communication. The integrative use of language brings cohesion, solidarity and unity in a language community. (Notice how language controversies rouse emotions!). The expressive function of language is related to its use in literature where words are often used figuratively.

A pupil needs to learn *his* language *in* school not to learn how to communicate. This he knows. Many who have never been to school can use their language for this purpose better and more effectively. Perhaps, he will need to learn how to speak and use the language or its standard form in formal situations. But primarily a pupil *needs to learn* his mother-tongue at school and later in college to understand his history, his culture, his society and the relationship that exists between him and his society. The study of the mother-tongue builds in him aesthetic responses and develops his sensitivity to the literature in it. It makes him rational and articulate and contributes to this education in general. The study of the mother-tongue is distinctly different from the study of foreign languages which are learnt for instrumental purposes rather than integrative.

I hope I have not given the impression that in the light of what I have said, the skills of literacy can be ignored. This is not what is intended. At the middle and secondary

level of education, pupils should be taught appropriate speech registers and correct writing. Native speakers have an intuitive knowledge of the appropriateness — not correctness in the usual sense—of speech. Only that some socially backward children pupils may not have had enough exposure to formal styles of speech or the standard educated variety.

In developing languages like Khasi where standardization may not yet have taken place, teachers of the language have a great responsibility. What they teach will become the norm for the standard in writing.

I haven't so far touched the point of errors. Native speakers' competence in their language enables them to use their language correctly. There might be occasional slips, but usually there are no errors. However, Khasi language teaching is in a situation where the influence of English both in education may interfere with the correct learning and use of the mother tongue. Scholars and educationists who devise teaching materials and write reference books will have to reckon with this fact.

This is supposed to be a session on Methodology, and I haven't talked much about methods yet. As this has been done by other speakers at this session. I would like to end by making one further observation. Teaching in our schools follows the authoritarian tradition. Pupils are told what to do. They are not encouraged to question, and discover for themselves. The 'expository' or the 'tell and do' method of teaching is the method in vogue. It is a teacher-centered and teacher-directed method. The 'heuristic' or the 'discovery' approach to teaching should produce better learning. Let the pupil learn through making discoveries for himself. The teacher presents the pupil with the data, and as in the case of language acquisition, the pupil learns through forming hypotheses, and testing them against data. This approach comes very near the inductive approach to teaching, which I would like to recommend. We should adopt techniques which encourage students to learn through the creative process. Let our teaching be learner centred.

iii) Ka Jingkynthoh Lyngkot Ha Ka Jinghikai Ia Ka Ktien La-jong

Kine ki ar tylli ki paper ki long ki mawjam ba ngin sngewthuh kumno ban hikai la ka ktien naduh ki 'per sara bad ki klas ba sharum. Ki nonghikai ha ki skul rit ki don ka kamram ba haphang eh ban pynbiang ia ka jinghikai ba kan long kaba paka, bad khamtam kaba iadei bad kane ka juk—ka jinghikai ba iarap ban tei ia ka jingmut jingpyrkhat, ka mynsiem bad ka jingshemphang. Baroh ki thup lada dei ka poetry ne prose ki don ka bynta bad hadien ki kylla long ka doh ka snam ha ka jingim jong ki. La ong ruh ba lada ki khynnah kim ioh nongrim ia ka ktien-lajong-ki khynnah ki lah ban kylla long kiba pynjot bad pyhhiar dor ia lade bad ym kiba tei bad kynjoh shaneng. Baroh ki nonghikai naduh Primary haduh High School ki dei ban phikir bha ban bsa ban pjiah ha ka rukom ba ryntih. Kine harum ki long ki khmat kiba kongsan eh:—

- (a) ha ka jingiakren, dei ban hikai ba kin kren beit, kynnoh shai kdar bad lah ruh ban pynshai bha ia ka jingmut:
- (b) wei ba la nang ha ka rukom kren, la nang ruh ia ka rukom ban thoh ban tar bad tainia:
- (k) ban pynshlur ia ka rukom ban iakren paralok ia ki subject bapher bad ba u nonghikai un buh ki khmat ban iakren:
- (d) ban pynshlur ban rwai bad trei ruh ia ka kam thain bad suh, bad kiwei ki kam trei kti:
- (e) ban hikai ia ka rukom leh drama.

Ha ka rukom pule la buh ia kine ki khmat:--

- (a) ban hikai pule ia ki dak ha ka rukom ba ryntih:
- (b) ba ia ki dak ryngkat bad ki ktien ne kyntien dei ban hikai lang ha ki kynhun ki khynnah da ki ktien kiba

iadei eh bad ka jingmut lane ka jingbrai ki khynnah bad ban da hikai ruh da ki dur ki dar kiba kren eh ia ki:

- (k) hikai ia ki dak kiba iahap bad ki jingialchikai ba ki khynnah ki icit:
- (d) ka rukom pule ka long da kaba pule jar jar, bad teng teng da kaba pule jam. Iarap ban pynsgew-thuh ia ki ktien bach da kaba pyni ia ki dak bad ki jingmut jong ki ha ka Black Board bad kiwei ki nuksa (Teaching Aids).

Ha ka rukom thoh, la buh ia kine ki khmat harum:—

- (a) Ka rukom pule ka ia iaaid ryngkat baa ka rukom thoh. Ki khynnah ki lah ban bat kloi ia kane ka rukom da kaba iarap ruh ba kin dro ia ki dak ki shin bad ki dur ki dar.
- (b) Iarap ia ki khynnah ban thoh da u chalk ha ka Black Board..
- (k) Hikai thoh ia ki ktien ba u khynnah u sngewbang
- (d) Ym dei ban pyajlan palat ia ka por ban thoh bad ai lad suki ban thoh sted ia ki ktien.

Ha ka rukom hikai ia ka prose donkam shibun ka jing-iarap ha ka Black Board bad kiwei ki dur ki dar bad nuksa. Ha ka poetry donkam ban ban ia ka dur ka dar, ka jingsawa ka jingthew bad ka jingmut ba ki dkhot kin ioh rung bad u nonghikai u dei ban don ka sap pule ba biang ban thep junom ia ka jingmut jong ka. Ha ka rukom hikai grammar donkam ban ban ia ka jingmut jong ka ha ki ktien bashai. Ha ka rukom thoh, ailad ia u khynnah ban pyndonkam ia ka jinglah bishar bad pynmih madan ia ka. Ka bun ktien bicij, ka spel lyndet jubor bad ka ai jubab jubor kim dei ban don. Iarap ruh ia ki khynnah ba kin ym sngewlehrain ban pynmih madan ia ka jingthoh jong ki. Pyllait ia ki na ka jingsngew sheptieng bad jinglehrain. Donkam ki kot ki sla kiba donkam bad ka long briew bad ka imlang ryngkat bad

ka jingsngew kit khlieh kiba pynriewspah ia ka jingim ha ki phang baroh. Donkam bha ruh ban pynbang ia baroh ki subject ba u/ka nonghikai ki hikai bad ban thaw ki lad ki buit baroh, ba ki khynnah kin don ka jingsngewkit khlieh ha kine ki phang.

Ki nonghikai ba bha kim lah ban pynstad ia ki khynnah tang da u dieng sympat marwei. Ka jinghikai ka kylla kat kum ki por bad ka rukom hikai ruh ka kylla dur. Ka kamra klas ka dei kaba dap da **ka jingim bad jingshai** ban pynngam ia ka jingstad bad pynsan ia ki sap ha ka rukom ba ryntih na ka bynta baroh ki nongpule. U nonghikai ha ka ktien la jong u dei ban long uba tipbha ia **ka nongrim bad ka spah jong ka ktien** bad ki kam thoh ha ki phang bapher. Ba ki shylluit jingstad kin iai khie im junom bad ban mih bun bun ki khraw tyrpeng na ki lyngkha skul bad College. Dei ruh man ka teng ban pyni ia ki khynnah ia ki jingbakla bad jinglymbiang jong ki ha ka rukom ba ki kren, pule bad thoh bad kane ka rukom ka trei kam bha ban iarap ia ki khynnah ban pynbeit ia lade ban long kiba nep, ba beit bad ba khlain ha ka jingmut.

La ban ruh ia ka jingdonkam ka kam pule bad thoh ha ki per sara ban iarap ia u/ka khynnah khnang ba hadien ka jingtip ba pura ia la ka jait bynriew ha ka history, ka sain pyrthei ka trei ka ktah, khali pateng, ka imlang sahleng kan san ha ka jingmut. U/ka nonghikai ki dei ban sngewthuh bha ia ka jinglong kyrpang ka ktien lajong na kiwei pat ki ktien ha ka pyrthei bad ka jingiapher jong ki ha ka grammar, ki rukom kren kynnoh bad kiwei. Ka kam pule bad thoh ka dei ban shong nongrim ha ki khynnah ba kin sngewthuh bha ia **ki bor ba synshar ka jait bynriew, bad ka jingkit khlieh jong ki ia la ka ri**. Ym tang ban long kiba pnah thylliej hynrei ba kin long ruh kiba khlain ha u khulom ia la ka ktien. Bad ba kata hi kan tei ia ka akor long brier jong ki ha ka jingiadei parakher paramer. La sngewdonkam ruh ban don ba ia ka grammar jong ka ktien la jong dei ban seng nongrim ha la ka tynrai la jong khlem da ia pyrthuh bud than ia ka rukom thoh grammar kaba don ha ka Latin, phareng lane Sanskrit.

Ka jinghikai skul ka long ka jingkit khlieh bakhraw tam ia ki nonghikai. Donkam shibun ka jingtrei shitom jong ki nonghikai ban pynbang, pynieit bad pynjlih ia ki khynnah ia kane ka subject ha kitei ki phang ba la kdew haneng. Ka jingjop ki khynnah ka long ka burom ia ki nonghikai bad ki skul jong ki.

Kine ki long ki kam mardor ban pynriewspah shuh shuh ia ka Jinghikai ia ka Khasi. La buh khnang ba ki nonghikai-baieit ia la ka kam kin ioh bor bad mynsiem—ban pyn-donkam bha ia kine ki rukom hikai bad ba ki bor synshar bad nongsynshar ki skul bad college kin pyntrei kam bha ia ki khnang ban pynmih ia ka Jaid Bynriew ba thymmai ba iaid shaphrang, kaba roi ha kiei kiei kiba ktah ia ka Ri, kaba kiew ruh ia ki kliar lum bajrong ka jingstad bad burom bad ka Jait bynriew kaba synshar bad kit khlieh ia ladc.

CHAPTER VIII
METHOD COURSE

Ki Ain Ba Kyrpang bad Ki Rukom Hikai

DR. (MISS) KERMA. S. LYNGBOHL

Ka jingtip ia ki ain ban hikai bad ka rukom hikai ba kyrpang ka long kaba donkam eit ba ki nonghikai ki dei ban tip bha, shwa ba kin shimti ia ka kam hikai. Ki ain bad rukom ki long ka lynti ban sam ia ka jingstad bad jingtip, ka long kumba ngi bet ia u symbai ka jingtip ne jingnang-jingstad da ka jingthmu ba ka jingmih kan long ka nongrim kaba skhem bha, ha ka ban tei ia ka jingnang jingstad. Shwa ba kin sdang ia kano kano ka lesson, ki nonghikai ki dei ban sngewthuh shai ia kaei ba kin leh bad kumno ba kin leh. Ki dei ban pyrkhat lypa ia ka plan kaba beit khnang ba ka kam jong ki kan long kaba paka bad siewspah ia ka por. Ka jinghikai beka bha ka dawa ba ki nonghikai ki dei ban hiar ha kajuh ka kyrdan (level) bad kiba shah hikai, bad ha kajuh ka por ban iarap ia ki khynnah ban kiew ha ki kyrdan kiba kham halor, ban bsa ban pjah ia ki jabieng bad jingmut jingpyrkhat jong ki. Ki ain bad rukom hikai ba ngi dei ban bud ki shong eh ha ka kyrtta jong ki khynnah bad ki subject ban hikai ia ki. La katta ruh ki don ki khmat ba ngi dei ban bud ha kaba hikai ia ki subject ba pher.

Ka rukom hikai ba thymmai ka pyni ia ngi ia ka jing-kordor ki khynnah skul: wamar kaba ki khynnah ki wad ia ka jaka ba kongsan tam ha ki ain bad rukom hikai, ki jinghikai ki dei ban long ki jingsumar ia ki khynnah bad bad khnang ban pynsan bad pynroi ia ka jingshemphang bad jingtip jong ki, ki nonghikai ki dei ban tip ba ki khynnah ki long kiba kloi ban kem ia kano kano ka jinghikai. Kim lah ban shu iai sngew taid, ne sngap puriskam kai barobor. Lada shu leh jubor ia ki ban shong bad shu sngap kai, kata kan pynsalia ne pynngiah noh ia ki. Kumta donkam ban pynbang ia ka rukom hikai. Ka jingshim bynta jong ki hi ka long kaba donkam eh na ka bynta ka jingnang

jingstad jong ki. Uwei pa uwei u khynnah u don ka jingkwah ban kham nang bad kham lah ia uwei pat, ki sngew tynnad ban ia kob bad ia ai reng. Ka jinghikai lada ka don ka jingthmu kaba bha bad kaba pynbrai ia ki khynnah, kan long ka jinghikai kaba jop bad ba bang.

Mynta mynne, ka rukom hikai ka la kham iaid shaphrang, namar ka ai mynsiem ban beh thong ban lum jingtip. Ki khynnah baroh ki don la ki jong ki sap bad ki ju sngewhun bad kwah ban pynroi ia ki. Ban shu shim nuksa ka khynnah kynthai ka bym ju sngewtynnad ia ka suh ka thain, hynrei lada ka kwah ban pynitynnad bad pynriam pynbeit ia la i khun mynriew, hangta kan sa kwah dik dik ban nang ia ka suh ka thain khnang ba i khun mynriew jong ka, in long iba kham itynnad ban ia i jong kiwei. Kane ka long ka jingkyntu ne jingpynklhih jingmut bad jingai mynsiem (motivation) ban pynroi ia ki khynnah.

Ka kamram ba ha khmat bad ba kongsan tam jong ki nonghikai ka long ban pynshait bad ai mynsiem bad ban pynshlur ia ki khynnah ha kaba pynroi bad pynmyntoi ia la ki sap. Kaba pule ban nang ia ka jingkhein bad multiplication table, bunsien ka ju pynngiah bad pynjngut ia ka mon u khynnah. Hynrei lah ban pynsting da kaba iarap ba ki khynnah kin kheif kin diah da kaba pyndonkam ia ki dieng, ki maw, ki sbai bad kiwei kiwei ki rukom. Kane ka rukom ka pynbang ia ki khynnah ban pyniar ia la ka jingtip, namar da kine ki rukom ialehkai ki khynnah ki kylla sngewbang sngewtynnad ia ka subject.

Hateng hateng ki khynnah ki sngew ngiah bad sngew dik shibun ia ka jingspel dak ha ka ktien phareng. Kaba shu pynspel palat ka lah ban pynsngew salia salaid ne pynsheptieng ia ki. Hynrei ki nonghikai ba shemphang ki nang ban pynbang ia ka jingspel dak da kaba pynshlur ia ki khynnah ban ia kob hapdeng jong ki. Kane ka ktik ia ka mynsiem ki khynnah bad ki shah shkor bha. Kam shim por ia ki ban lah wat ban spel ia ki ktien kiba eh ruh, ka pynsngew tynnad bad pynshlur ia ki bad pynjah jar ia ki jingsheptieng baroh.

Nalor kine, ki nonghikai ki lah ban pyndonkam sa kiwei pat ki lad bad rukom ne atiar khnang ban pynroi ia ka jinghikai klas, kum ban ai nuksa—da kaba buh ia ki nongsharai (monitors) na pdeng ki khynnah klas hi, da kaba thung committee ha klas bad da kaba sam lem ia kiwei kiwei ki jingkit khlieh.

Ki khynnah ki kham suk, kham kem kloï bad bat skhem ia kaei kaba ki la pule lada ki long kiba koit khiah krat ha ka met bad jingmut jingpyrkhat jong ki. Ban shu pynspel lyndet jubor ia ki khynnah kam long kaba shong hok, hynrei lada ngi kwah ba kin kynmaw bad kem kloï, ngi lah ban pynleh ia ki ba kin ring dur da ki kynja map, ne ban ai rong ia ka map ba la ring dur ne ban thoh ia ki kyrteng ba ki spel ha ka map, kum ha kaba pyrshang ban pynpule geography ia ki.

Lada dei pat ha ka khreh History kan iarap ia ki khynnah ban kynmaw kloï bad sngewthuh bha, da kaba pynialeh ia ki drama rit na ki lesson jong ki, ne da kaba ia thaw ia ki atiar thma ne ka riam ka beit kaba iadei bad kata ka juk kaba ki pule.

Ha kaba pule geometry, ki khyn nah skul ki donkam ban spel lyndet ia ki jingbatai na ki kot ia ka kaei ka angle, triangle, square, rectangles, pentagon bad kiwei kiwei. Ka jinghikai geometry kaba kham bha bad shong kun kaba iadei bad ki jingtrei jingktah ba ngi ju leh, ka long ban hikai ia ki khynnah ban pyrthuh ia ki rukom shna jingshna kum kaba shna ing da kaba shu ot da ki kot ne pyndonkam ia ki dieng, ki kdait, ki ksai, ki tyllai bad kiwei kiwei, ha ka dur ki square, ki triangle ki rectangle bad kumta ter ter.

Ki ain ban hikai skul bad ban lum jingtip ki don bun jaid. Kaba nyngkong ka long ba ki khynnah kin lah ban trei da la ki kti bad ruh ban pyndohkam ia ki atiar kiba la thaw khnang ban hikai ia ki khynnah, kum ha ki skul montessori bad kindergarten.

Ki artylli ki bynta ba khraw tam ia ki nonghikai ki dei — ba ki nonghikai ki dei ban sngewtynnad (interested) ia la ka kam bad ban tip aiu ki hikai. Ki dei ban twad ia u khynnah la kata ka jinghikai ka suh thied shisha ne em ha u. Lada kam long kumta, kin ym lah ban pynshait ne kyntiew ia u khynnah bad ka kam jong ki kam shym trei kam. Ka jinghikai kam long kum ban shu sam ja bad tyngian jubor, hynrei ka long ban bam, ban ktha, ban nguid bad ban tylliat ba kan iarap ban pynlong snam. Lada shu tyngian jubor justu ia baroh ka jaid jingbam kan pynsniew pynban. Namar kata ka jingnang kaba pynroi bad ba bha ka mih na ki jinghikai kiba don jingmut.

Bun na ki nonghikai ki sngewthuh ia ki jingeh bad jingshitom ka kam hikai mynta ki por. Namar kata ki ai ia ki khynnah ba kin pyrkhat bad puson hi bad ban trei da lade ban pynroi ia la ka jingnang jingstad. Ki nonghikai ki shu khmih bad iarap haba ki khynnah ki shem jingeh. Kane ka long kat kum ki rukom hikai da ka *Project Method* bad *Dalton Plan*. Ki nongpule hi ki don ka jingkit kaba khia bad ka kamram ban nang da lade hi.

Kane ka rukom ka kham iadei ia ki khynnah skul kiba la kham san. Ka *Play-way Method* pat ka dei kaba lum ia ki jingtip jingnang da lade lyngba ki kam ialeh kai, jingrwai, jingiathuh khana kai bad kiwei kiwei. Hang-ne ruh ki khynnah ki don ka bynta kaba kham bun bad ki nonghikai pat ki shu khmih bad iarap ynda donkam. Ka *Henristic Method* ki khynnah ki pynshang ban wad jingtip bashisha bad ban shem tynrai ia kiei kiei lem bad ka jingiarap ki nonghikai. Hynrei ka jingminot bad jingtrei ka shong eh ha ki khynnah pule hi.

Ka Montessori bad Kindergarten na ka bynta ki khynnah rit ha kaba ka jingpule jingnang ka shong ha ki khynnah skul, ym ha ki nonghikai. Ki ju pyndonkam bad ai ia ki khynnah da ki tiar kiba lah ban hikai hi. Ka *Psychology ka science* kaba kren shaphang ka jinglong,

jingmut u khynnah bad ki briew baroh, ka la wallam ia ka ain hikai thymmai. U khynnah um hun tang ban shu shah hikai, hynrei namar ba ki long **kiba smat ba sting, ba proh jingmut** bad ba lah ban kem kloï ia kiei kiei baroh, kumta ki dei ban tip, ban sngewthuh bad shemphang bad wad jingnang jingstad da la ka jong ka bor hi namar kata dei ban iarap ia ki ba kin long kiba peit thuh bad bniah ia kiei kiei baroh bad ban pyniasyriem ia ki jingtip jingnang jong ki bad ki jingshisha kiba paw ha ka jinglong jingim briew hi.

Haba ngi hikai ka kham bha ban sdaang na kiei kiei kiba ki khynnah ki lah tip lypa, bad ban nang kiew suki suki sha kito kiba kim pat tip. Dei ban pynshong tynrai ia ki jinghikai ha ki jingtip (ideas) kiba ju don, khnang ba kin lah ban sngewthuh ynda ngi hikai ia kiba thymmai. Ka jingpyni da ki dur, ki jingdraw bad kiwei kiwei ka long kaba donkam eh ban pynshai ia ka jingmut ki khynnah. Ki kloï ruh ban sngewthuh ia ka jingtip ba thymmai lada pyni da ki dak ki shin, da kaba shu pyni dur ne tiar ka ban iarap shibun ia ka jingmut dur ki khynnah. bad sngewthuh ia ki tynrai ka jingtip.

Dei u Herbert uba la pynmih ia ka jinghikai da ka science kaba iadei bad ka jinglong briew (Psychology). Dei ma u uba shem nyngkong eh ia ka rukom hikai ka juk mynta. Ki ain hikai jong u kiba kongsan ki long ka jingpynpaw, jingpynshai ia ki phngit bad jingshisha kiba dei bad ka kam hikai, kaba ar pat ka long ka jingpyniasoh ia kitei ki phngit bad kiwei pat kiba hikai mynshwa. Kaba lai pat ka rukom da kaba pyni ia ka jingshisha jong ka jingtip ba thymmai kaba mih na kitei ki phngit, kaba saw da kaba kylli pyrthew haduh katno ki khynnah ki la ioh kem ne sngewthuh ia kaei ba la hikai.

Ha kine ki por mynta, ka jinghikai ia la ka ktien la jong (mother tongue) ka long kaba donkam eh ha ki subject skul. Ka Zakir Hussain Committee ka la pynshai kumne—ba ka ktien kaba bit ha ka ban pynshai ia ka jingmut jingpyrkhat lane pynbha pynproh ia ka

jabieng u khynnah, ka dei ban long nyngkong ngyngshap ha ka ktien-la-jong hi. Ka ktien-la-jong ka long ka lad bah, da kaba ki khynnah ki lah ban kham pynshai bad pynpaw ia la ki jingmut jingpyrkhat ia ki jingitynnad ia kiei kiei baroh. Ka ktien la jong ka long shisha ka ka nongrim ia ki jinghikai baroh.

Ngim lah ban len ia ki jingdonkam ban tip la ka ktien. Ka dei ban long u klong snam jong ka jinghikai skul, khamtam eh ha ki kyndan primary. Ki nonghikai ki dei ban da sngewthuh bniah ia kiei kiba ki hikai bad kumno ka jinghikai jong ki kan suh thied bad ngam ha ki jingmut jingpyrkhat ki khynnah

Ka rukom hikai mynshwa da kaba shu pule jam bad sa batai, ka long ka rukom kaba ngi dang iabud hi mynta mynne. Hynrei ka atiar kaba kham bha ka long ban iarap ia ki khynnah ban pyndonkam ia la ki kti bad ka jabieng. Ngii dei ban hikai ia ki khynnah da kiei kiei kiba suk bad kiba lah ban iohi shwa ba kin ioh kem bad sngewthuh kloii, bad ba kin sngewthuh ia ki jingthmu ki nonghikai, ki rukom pynialeh kai, rukom ai nuksa ki long kiba donkam.

Ka rukom kren ia la ka ktien ka long kaba donkam bad ki dei ban nang ban kren nangta kin sa lah ban thoh ne thaw sentence, hangne ka jingpyndonkam ia ki shkor bad shyntur ka long kba donkam. Ka jingpule kot ka pyntbit ia ka rukom kren.

Ka thoh ka tar ha ka ktien-la-jong ka long ka atiar ba paka bad bha tam ban pynbrai bad pynlong ia ki khynnah ban ieit ia la ka ktien, kam pher lada ka dei ka poetry, ka prose ne grammar.

Kaba hikai poetry, wat la ka iadei jan eh bad kiei kiei kiba kynja mynsiem bad kaba iaidei ryngkat bad ka long briew, ka wallam ruh ha iing ba ngin itynnad bad sngewtynnad ia kiei kiei baroh ha pyrthei mariang. Ka grammar ka hikai shaphang kumno ban kham riewspah

ha kaba nang ia la ka ktien. Ka hikai ban thoh bad iarap ia ki khynnah ba kin buh beit bad buh bynrap da ki ktien kiba kysai. Ka iarap ruh kumno ba kin pyrkhath pyrdain ha ka rukom ba don nia. Ka hikai kumno ban thoh shai bad ban mutdur ia ki ktien kiba sngewbang sngewtynnad.

Haba pyrkhath ia ka jingkitkhia bad jingkitkhieh ki nonghikai bad ka kamram jong ki ha kaba tei ia ka jingtip, ka jinglong, bad ka akor jong ki khynnah skul, ngi sngew ba ka long kaba donkam eh ha kito kiba shimti ia ka kam hikai kaba donburom, dei ban long kito kiba la ioh jinghikai bad jingpyntbit ba janai, khnang ba ka kam jong ki kan long kaba myntoi.

Naduh kaba sdang jong ka spah snem ba la dep, ka Sorkar ka la sngewdonkam ban shimti ia ka jingpyntbit ia ki nonghikai ha ka kam hikai jong ki. Hynrei kata ka jingpyntbit ka ju long ka jingtip kyllum ia ki rukom hikai arts bad science. Kumta ka Hunter Commission (1882) ka la pyrkhath ia ka jingdonkam ha ki nonghikai ki dei ban tip ia ki tnat baroh kiba kongsan ha ka kam hikai bad ban pyntbit ia ki da kaba ai training. Baroh ki Committee bad Commission ki ban khia ia ka jingdonkam ban ioh ki nonghikai ba nang ba bit ban hikai.

Kumta ka don ka jingkwah bad jingthrang hir hir ha ka Ri baroh kawei hi ba ka jingpyntbit ia ki nonghikai ha ka kam jong ki, bad ia kiba seng ia ki skul ka long, ka kam kaba donkam eh ba ka mynta bad ka lawei jong ka Ri kan long kba phuh ba phieng, ba suk ba sain, kaba shai bad roi ha ka jingtip bad jingnang jingstad.

CHAPTER IX

Guidance (u Briew Bad la ka Jingtrei)

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Ka jingkdewlynti ka dei ka jingiarap ia u ne ka birew ban iarap dalade ialade. Man la uwei pa uwei u briew u donkam ia ka, U lah ban long u khynnah , u samla ne u tymmen. U lah ban long u briew uba stad ne uba bieit, uba shu biang ne uba palat liam ha ka jingproh jabieng.

Baroh na ngi, nga ngeit, ngi lah ban kynmaw ba don ki jingjia ha kaba ngi sngew donkam ia ki jingiasyllok bad kiwei pat na ka bynta ka jingiarap lane ka jingai buit ai bor, haba ngi don ha ka jingshaiong ne jingdum jingmut haba ngi pyrkhat ban leh ia kaei kaei ka kam. Kam pher ngi long ne leh aiu, ngi donkam hi ia ka jingiarap jong kiwei. Kumta iwei pa iwei ngi donkam ia ka jingiarap ne aibuit aibor jong kiwei pat.

Iwei pa iwei i briew i dei ban iaaid lyngba 4 tylli ki kyrdan jingsan ha ka jingim. 1) ka jinglong khyllung, 2) Jinglong khynnah 3) Jinglong samla bad 4) Jinglong tymmen.

U khynnah rit u shaniah ha ki briew kiba don sawdong jong u, kata ka mut ki kmie ki kpa lane kiba ha iing ha sem ban pynbiang ia ki jingpyrkhat. Lada iehnoh ia u, un iap namar bym don ba sumar ia u. Ha kane ka por u long uba danglung eh ki jingmut jingpyrkhat kumta ia ki kam jong u baroh la pynkhih jingmut da ki jingsngewbha ne sngewsih. Um tip kaei kaba bha ne kaba sniew bad um lah ban pynshongdor ia lade. U pylut ia ki por jong u ha ki kam kiba u shu mutdur ne shu thaw ki bym dei kiba shisha. Dei ha kane ka por jong ka jingsan

jong u ba u khynnah u donkam ban hikai kumno ban pyniadei ialade bad kiei kiei kiba ker sawdong ia u. Dei ha kane ka por ba u khynnah u donkam ia ka jingialam lynti namar ba lada ym lah ban pynhun ia ki jingdonkam jong ka jingmut (psychological needs) jong u ha kine ki por u lah ban thaw ki jingeh ia lade kiban neh sah ha ka jingim jong u bad ki ban ktah ia ka main longbriew manbriew jong u shi jiwnom.

2. Ka kyrdan kaba ar jong ka jingsan jong u briew ka long ka jinglong khynnah. U khynnah u donkam jingiarap ha kane ka karta namar ba u dei ban pyniadei ialade bad ki lok ki jor jong u kat kum ka jingsan jong u. U kham sngewtynnad ban ia khleh bad ki para khynnah kiba ia ryngkat ka karta. Ka jingkylla na iing sha skul ka donkam ka jingialam kiba thikna khnang ba u khynnah un nym don ha ka lyngngoh bad ia ki course ba un pule ruh dei ban pynjied na ka bynta jong u. Katba u nangsang dei ban ai jingiarap bha ia u khnang ba un lah ban pynroi kysan ne pynnep ia ka jinglah ne jingbit kaba don hapoh jong u. U dei ban sngewthuh lyngba ki jingiarap shaphang ki lad ki lynti ki ban nang pynroi shuh shuh ia ka jingsan jong u kaba napoh.

3. Ka kyrdan kaba lai pat ka long ka Jingsdang khie samla. Dei ha kane ka por ba u khynnah u san klo i bha katta katta bad u bun ki jingmut jingpyrkhat kiba pynlong ia u ban kwah tip ia kane katai kaba um sngew laithuid ban iathuh briew bad um sngewlaithuid ruh ban kylli jingkylli kulmar lait tang ha ki briew kiba u sngew shaniah eh. U sngewtynnad bad itynnad lut ia kiei kiei kiba ker sawdong ia u bad namar kata ka jingmut jingpyrkhat jong u kam long kaba skhem. U mutdur ia kaci kaci kaba khraw bad kaba shajngai bad u tharai ba un lah ban kynjuh ia ka lyngba bun ki jingeh ruh. Ka jingsan jong ka met bad ka jingmut jingpyrkhat jong u ka ia ia id ryngkat bad ka shong eh ha ka jingnang ban jied ia ka course ban pule ka ban ialam ia u sha ki jaid kam kiba un trei lashai lashisngi kiba lah ban pynhun ia u.

Namarkata, dei ha kane ka por ba u khynnah u donkam eh ia ka jingiarap jong kiwei khnang ba un nym pynlut lehnohei ia la ka por, ka bor bad ka peisa jong ki kmie ki kpa. U donkam ruh ka jingiarap na ka bynta ki jingch jong u shimet.

4. Ka bynta kaba khadduh ha ka jingsan jong u briew ka dei ka Jinglong Rangbah. Ha ka jingshisha, kat kum ka jinglong jong ki Psychologist, u briew u poi ha ka jinglong Rangbah ynda u la palat 18 snem ka ka rta kaba ki khot ka Chronological age. Ha kane ka karta u la thanda ka jingmut jingpyrkhat bad u la tip ia ki jingdonkam jong u bad kumno ban pynhun ia ki. Hynrei u donkam jingiarap shuh shuh ban tip la u la poi ne em sha kliar jong ki jingtip ne u dei ban nang kynjoh shuh. U dei ban ioh jingtip shaphang kumno ban nang iabeh sha ki kam kiba kham shajrong bad u dei ruh ban ioh jingiarap kumno ban weng ia ki jingeh shimet khnang ba un lah ban seng la ka longiing longsem ha ka rukom kaba suk ba hun.

MANO BAN KDEW LYNTI.

Katba u khynnah um pat leit skul, dei ki kmie ki kpa jong u kiba don ka jingkit khlieh kaba khia ban ialam bad ban hikai ia u khynnah. Dei ki kmie ki kpa jong u kiba tip ia ka jingdonkam jong u ha ka met bad ka sngewthuh ruh ia ki jingdonkam jong ka jingmut jong u. Hapoh ka jingsumar ieit ki kmie ki kpa, u khynnah u lah ban sngewthuh ia kiei kiei kiba baroh sawdong jong u bad u lah ban pyniadei ialade bad ki. Ha kane ka bynta yn lah ban iarap bha ia u khynnah lada ki kmie ki kpa ki long kiba la nang la stad bad kiba la pule ia ka Child Psychology.

Ynda u khynnah u la leit sha skul dei ki nonghikai ki ban shim ia ka jingkitkhlieh ban ialam ne kdew lynti ia u khynnah, lyngba ki jinghikai babha bad badei ki jong ki. Haba don ki nonghikai kiba kitkhia ia u khynnah, u khynnah ruh u roi namar ba u ioh ka jinglamlynti kaba beit. Bad ki nonghikai ki bym kit khia u khynnah ruh u shitom.

Ha ka liang ka jingkoit jingkhiah pat dei u Doctor u ban iarap ia u khynnah ban san ha ka met ka phad bad kumno ban iada na ki jingpang.

Ha ka jingim kaba man ka sngi jong u khynnah, kino kino kiba la kham san kham rangbah, ki lah ban long kiba ha ing ha sem, ki lok ki jor ne ki para marjan marpa kiba ki briew ki niew kor bad khein burom, ki lah ban long ki nongiarap bad nongkdew lynti ia u khynnah.

Ha kine ki sngi kiba mynta don shibun ki jingeh kiba ki kmie ki kpa ne ki nonghikai ki ia kynduh ha kaba pyrshang ban iarap ia ki khynnah namar ka jingdonkam ia ka jingiarap ruh ka nangjur bad namar ba don bun ki jingkylla ha ka rukom im rukom sah, ka trei ka ktah bad ka jingioh jingkot. U khynnah skul u ia kynduh shibun ki jingeh khamtam ynda u la mih na skul. U la dei ban pyrkhat :—

1. Ba u dei ban pule ia ki lain kiba pynkhrch ia u na ka bynta ka jaid kam kaba un trei.

2. U dei ban leit College tang lada u sngewthuh ba un lah ban pass bha.

3. U dei ban wad jingtip bad ban rung sha ki jaid kam kiba bha ka jingsiew.

4. Ynda haba u la dep la ka jingpule un shem ia lade ha ka kam kaba ia dei katkum ka bor bad ka jingtbrit jong u khnang ba un sngewtynnad ban trei bad ba un lah ban trei bha ia ka kam ban pynmyntoi ia lade shimet bad ia ka Ri hi.

5. Ba um dei ban leit ia ka lain ka bym da don lad eh ban ioh kam.

6. Um dei ban leit ia ka lain ka bym iadei kat kum ka bor bad ka jingtbrit jong u ioh um pass bad pynsyrrwa ei ia ka spah ki kmie ki kpa.

7. Um dei ban shim ia ki lain kiba la khapngiah briew lypa.

8. Um dei ban rung ha ka kam kaba um iadei namar ba un nym suk nym hun, bad ka kam ruh kan thut ei.

La ki la don shibun ki bynta ha kiba ngi donkam ban ai jingiarap ia u khynnah hynrei khlem artatien ei ei kaba kham kongsan eh ka long ban iarap ia u ha kaba jied ia ki course ban pule bad ban pynmlen ia lade ha ki rukom khreh kot kiba bha, kiba thikna bad ruh ban ioh jingtip shaphang ki Course kiba pher bad shaphang ki jaid kam kiba bun. Kane kam long ka kam kaba jem. Ka donkam ia ka jingiatrei lang jong ki kmie ki kpa, ki nonghikai bad ki nongai buit kiba pyrkhat bad trei na ka bynta ka jingbha jong u khynnah.

Ki kmie ki kpa: Nyngkong eh dei ki kmie ki kpa ki ban kit khia ia la ki khun khamtam ha kaba ki dei ban rai ha kaba sdang, kumno ban jied ia ki subject kat kum ka jinglah jong ki khynnah bad ym kum ka jingkwah jong ki kmie ki kpa. Kum ka nuksa—ki kmie ki kpa kim dei ban pynbor ia u khynnah ban pule ia ka lain Engineering iada um sngewtynnad bad um don ka jingthit ha kata ka lain. Dei ma ki ki ban pynlut pynsep bad dei namar kata ka daw ki dei ban pyrkhat bha.

Ki Nonghikai: Bun bun kynta ha ka shisngi, ki khynnah ki don hapoh ka jingsumar jong ki nonghikai. Kumta ki nonghikai ki tip bha kumno ki khynnah ki khreh kot, kumno ki trei kti bad kiei ki subject kiba ki sngewtynnad. Nalor kata ki kham tip maki ia ka bor bad ka jinglah jong u khynnah namar ki iohi kumno u trei haba ia pyrsang bad kiwei pat ki khynnah.

Ha ka liang ki kmie ki kpa ngi lah ban ong ba kito ki kmie ki kpa kiba la nang la stad ki lah ban iarap ia ki khun bad kumjuh ruh ki nonghikai namar ba ki tip bha shaphang ki khynnah. Hynrei ha ka pyrtnei stad mynta, ka Science bad Technology ka la iaid shaphrang ha ka rukom kaba sted katta katta bad ka long kaba eh wat ia ki kmie ki kpa kiba la nang la stad ban iarap ia ki khun bad kumjuh ruh ki nonghikai. Kumta dei ban don sa

kiwei pat ki ban iarap ia ki kmie ki kpa khnang ban lah ban iarap bha ia ki khynnah ha ka rukom jingstad saian

La jan ha man la ki Jylla jong ka Ri India jong ngi mynta ki don ki Bureau of Educational & Vocational Guidance kiba don ki Counsellor, ki Psychologist bad ki Information Officer kiba la pyntbit ia lade ha ka kam ban iarap lane ban kdew lynti ia ki khynnah skul kumno ba kin pyrkhath shaphang ka kam kaba kin trei la shai la shisngi bad kane ka sdang naduh skul ha kaba ki jied ia ki Course pule bad iakane ki leh ha ka rukom kiba ki la ioh jinghikai ba la pyntbit kyrpang.

Ka jingkdew lynti ka donkam ha kaba iarap ia u khynnah ban rai ha lade kumno ban shim ia ki subject pule ha ki class pule kiba pher. Kat kumba ka long mynta ha ki skul jong ngi u khynnah um da lah eh ban jied ia ki subject pule namar ba kim da don bun jaid. Naduh Class VIII u khynnah u la dei ban pyrkhath kiei ki subject kiba un shim ha Matric khnang ba u lah ban leit sha ki lain Engineering, Medical ne Agricultural ynda u la pass P.U.C. Science bad lada um pass P.U.C. Science bad ka jingkhain, un nam lah ban leit pule Engineering bad kuumba ter ter.

Shuwa ban leit sha College ki dei ban rai ha kano ka College kin leit, ki Course aiu kin shim, don baibam ne em kiba ki lah ban ioh bad kuumba ter ter. Nangta pat de ki donkam ban pyrkhath sa sha kino pat de ki lain ki dei ban leit khnang ban pyngkhreh ia ka kam kaba ki dei ban trei ynda dep pule bad ki dei ban tip shuh shuh shibun shaphang ka kam kaba kin trei.

Ka jingiarap ka donkam ruh ia kito ki khynnah ki bym roi ha ka jingpule jong ki. Bunsien ngi shem ba don ki khynnah kiba fail ha ki Examin ym dei namar ba ki bieit eh hynrei namar ba kim pyndonkam bha ia la ka khlieh bad haba test ia ki da ki Psychological test nig shem ba ki long kiba nep ne ba proh jabieng. Ki donkam ka jingpyngshur bad jingaimynsiem khnang ba ki lah ban

pyndonkam hok ia la ka jabieng. Ngi shem ruh ba don ki khynnah kiba kham duna bad haba ki trei shitom kim ju lah ban poi sha khmat. Kine ruh ki donkam jingiarap ban kdew lynti ia ki sha ki Course ne sha ki kam kiba iadei kat kum ka bor jong ki.

Ka jingkdew lynti ka donkam ia kito kiba duna than, ne kiba bicit ha Class. Kito kiba kham duna ki kham suki ban kem ia kiei kaba ki nonghikai ki hikai ha Class. Namar kata ki donkam ka jingpeit bniah kaba kyrpang bad ki nonghikai ruh ki dei ban kham trei shitom bad wad ia ka daw balei ba kim roi bad ban hikai kyrpang ia ki.

Don ruh ki khynnah kiba tlot tang ha kawei ar ki subject. Ka jingialeh shitom ban pynlut por khyndiat ban wad ia ka daw jong ka jingduna jong ki kan iarap shibun ia ki ban roi.

Don shibun ki khap ha ka phang jong ka pule ka thoh kiba donkam ia ka jingkdewlynti ia ki khynnah skul khnang ba un nang roi nangsang ia ka jingtip. Kum ka nuksa, ngi lah ban pynsgewthuh ia u khynnah ia ki katto katne ki Course pule ba u donkam bad kumno ban pynbiang ia ka jingdonkam jong ki. Don shibun ruh ki jingeh kiba lah ban don hapdeng ki khynnah para khynnah bad ruh ki nonghikai bad ki khynnah. Kine baroh ki donkam ia ka jingkdew lynti.

Ka jingkdew lynti ia ka liang jong ka jingim kaba iadei bad ka jingtrei kam ka long kaba donkam namar ka jingsuk jingkmn bad ka burom jong u briew ka shong eh ha ka kam ba u trei. Kane ka dei ban sdang naduh na skul ynda haba u khynnah u la dap kumba 13 snem ei ei ka karta.

Ki Ri jong ka pyrthei kiba la iaaid shaphrang kum ka U.S.A. ki sngewthuh ba ka Guidance ne ka jingkdewlynti ka dei ban iaaid ryngkat bad ka thoh bad ka pule bad ym don kano kano ruh ka rukom pyniaid ia ka thoh ka pule ka ban trei kam bha khlem ka Guidance.

Ka long kaba donbok shibun ba kane ka Ri jong ngi ruh ka la sngewthuh ia kata ka jingshisha bad tang hadien khyndiat snem ba ngi ioh laitluid, ngi la lah ban ioh ki State Bureau na kylleng bad kawei ka Education Commission hadien kawei ki shon jur ba ka Guidance ka dei ban poi sha ki skul baroh.

Hangne ha Meghalaya ruh ngi la sdang bad ngi khmih lynti ba kan roi.

CHAPTER X

Acquiring And Use Of Intelligence

HAMLET BAREH

KA JINGIOH KYNTI IA KA JINGSTAD BAD JING-SHEMPHANG. BAD KA JINGPYNDONKAM IA KA

KA JINGTREI KAM KA JINGHIKAI BAN PYN-RIEWSPAIA IA KA JINGSTAD BAD JINGSEM-PHANG.

Ki iing skul, ki College bad ki University ki long ki shlem bah ban pyniar ia ka jingstad bad jingshemphang bad ban bsa ban pjiah ia ki nongpule naduh ki kyrdan primary haduh ki kyrdan university. Ka jingstad bad jingshemphang ka long ka nongsharai bah ia ka Ri bad ka jait bynriew bad ka bor bah ban tei ia ka jaitbynriew --ban pynroi ia ka jaitbynriew ba iaid shaphrang bad pynkhlain ia ka jaitbynriew basahdien ba kan khie bad roi ha ki liang bapher jong ka jingdonkam jong kata ka ka jaitbynriew. Kumta ka kamram u lane ka nonghi-kai ka long ban seng ia kata ka jingstad bad jingshem-phang ha ki nongpule lyngba ki jinghikai bad ki kot pule.

Ia ka *intelligence* ia batai ba ka dei ma ka, ka bor ban sngewthuh, ban bang bad ngam sha ki thwei ka jing-pyrkhat kaba don ha ki lyngkna bapher jong ka jingstad lane kano kano na kita ki lyngkha kiba u nongpule u sngew ia dei khlieh. La batai ia ka ruh kum ka khlieh banep bad bastad, ka khlieh kaba trei kam bad kaba sei ia ki buit ki bor. La ong ruh ba ka ktien *intelligence* ka mut ka iing kynshew jong ka jingtip bad ki instinct bapher ba u briew, u la lum na ki jingtip ba u ioh na ka jingpule jingwad bniah, jingshem bad jingtip thymmai, jingbud bniah, bad kiwei ki buit ba u pyndonkam.

La sngewdonkam ba ka intelligence kan long ka bai-seang ia kane ka juk mynta, khamtam kine ki por jong ki jingkylla sted, bad ban pynmih bad sei ia ki 'riewstad, 'riewnang, 'riew shemphaang, ki 'rang khadarbor, ha ki liang baroh ba ka Ri ka donkam-ka sain pyrthei, ka im-lang sah-lang, ka trei ka ktah, ka khari pateng, ka syn-shar khadar, ka iatrei bad iasnoh kti lang, ka art bad kiwei kiwei ki phang. Hadien ka jingdap shispah snem ka Sor, to ngin iapeit iarwat bad ia bishar sani bha haduh katno ki kam hikai skul bad college, ki la pynmih ia ki soh, kiba kumno ki jait briew ki la mih, ha kano ka phang ki iahap, haduh katno ki la pynmyntoi ia ki shnong ki thaw, haduh katno ki la iakit lem ia ka jingdonkam jong ki pateng jong ngi, bad kino ki lyngkha pat ba ka jing-pule bad ki kam hikai, kim pat sei ia ki briew kiba la dap pura ka rynieng. Lada ngi peit bha, ngi shem ba dang don ki jingduna ba dang don shibun ki lyngkha, ba ngim pat lah ban sei ia ki specialist bad expert bad scientist bad lada ngi ktah tang khyndiat ki subject, ngi shem ngi dang duna ia ki ha ki lyngkha jong ka Sociology, Anthropology, Geography Geology, Botany, Biology, Physics Chemistry, Technology, Fine Art bad kiwei kiwei. Ng don ki briew ha ki kam Doctor, Agriculture, bad lehse kiwei de ki line. hynrei ki long tang shiteng shiliang, namar kim pat mih ki khraw rynieng ha baroh ki unat jong ka Medical Science bad Economics, nalar ba ngi dang donkam shibun, bah ki 'riewstad bad ki nongtrei ba kordor bad basmat basting ha kitei ki liang

Kawei pat ka jingduna ka long ba la shem ha ki skul bad college, khambun na ki khynnah Khasi ki long kiba kwah suk than bad ki bym kwah ban trei shitom. Lada ka kwah iaia mon ka jur, keta ka long hi u diengpyngkiang ia ka jingroi ki khynnah bad ka pynsanden ruh ia ka skul lane college. Ka jingkwah suk than khlem trei shitom bad jaw syep ka pyniap. Ka kam ki khynnah skul ka long ym dei tang ban shu pass examination da kaba suk bad da ka lynti bajem hynrei khamtam eh ban kynshew, ban pynneh bad pyndonkam ia ka jingtip ba kan long ka baiseng. Na kitei ki daw ki khynnah

ki randien ha ka pyrkhat pyrdain, ha ka jingsngewthuh jingshemphang, bad kim nep jingmut lane kem sted ia kiei kiei kiba ki iohi lane iohsngew namar ba ka jingthrang ia ka jingtip ba shisha kam don tynrai bad ba kam ioh suhthied ha ka jingmut jong ki. Ki sah shadien khamtam haba nujor bad kito ki khynnah kiba mih na ki Ri kiba ia'id shaphrang bad roi sted ha ka jingshemphang. Kane ka jingkwah suk than ruh ka khanglad ia ki ban tbeh ia la ki talent bad ki sap, ki buit bad ki bor.

Kawei pat ka jingbymbiang ka long ba don pat ki khynnah kiba trei shitom hynrei ki shu tian jubor bad nguid khlem da tylliat bha ia ki jingpule jong ki. Ki dei ban sngewthuh shuwa, nangta sa ktha bha ba kan long ka baiseng. Dei ban seng **ia ka nongrim ba pynsan ha ka jingsngewthuh shuwa ba kin shemphang.** Don pat ki khynnah kiba stad ban kem hynrei kim kwah pynshitom bad ki shu sah lymbiang. Don pat ki bym ioh nongrim na la iing la sem. Don pat kiba proh bad ki trei shitom artad kumta ki iatbeh bad jop ia ka thong bad ki kylla long ki 'rangdajied.

Ki atiar treikam ka jabieng ki long kine harum:—

a. Ka *Reception* lane ka bor ban pdiang, ban pynrung bad seng nongrim ia ka jingmut;

b. Ka *Perception*—ka bor ban iohi shai ia kiei kiei kiba long ki khmat jong ka jingmut.

c. *Observation*—Ka jinglah ban bishar, peit thuh bad pynshong dur ia kiei kiei.

d. *Enquiry*—Ka jinglah ban wad bniah bad shem ia kiei kiei; ka jingkylli pyrthew bad ka buit shem,

e. *Evaluation*—Ka jinglah ban bishar bniah bad thew tarajur.

f. *Memory*—Ka jinglah ban kynmaw bad bat skhem;

g. *Thesis*—Ka jinglah ban pynskhem bad batai bniah **ia ka rukom pyrkhat pyrdain bad jingshem thymmai;**

h. *Anti-thesis*—Ka jingainia kaba pyrshah ia ka jingmut jong ka thesis;

i. *Synthesis* lane *Coordination*—Ka jingthir bad jinglumlang ia ki khmat jingpyrkhat;

j. *Argument*—Ka jinglah ban iatainia ha ka rukom kaba dei.

k. *Wit*—Ka jingstet ka jabieng ban kem stet.

l. *Critical acumen*—Ka jinglah ban pynksan lane ban pynrem ha ka rukom kaba dei.

m. *Expression*—Ka jinglah ban batai bniah ban iatai bad pynshai ha ka rukom kaba dei.

Ym lah ban seng ia ka jingstad bad jingshemphang khlem da pyntrei kam ia ka jabieng ha ka rukom kaba paka; hynrei ym dei ruh ban shu thep jubor-justi shaba palat ka bor jong ki khynnah. Baron ki atiar ka jingpyrkhat ki dei ban ioh ka jingsumar mar mar ryugkat ryngkat. Ki skul kiba ia id shaphrang ki tip bha ia ka jingkhlain bad jinglot na kyrdan Primary. Lada ki khynnah kim brai ia ka subject, dei ban thawlad ban pynbrai ia ki. Ha ka ktien Khasi, don shibun ki tnat ban pynnep bad pynstad ia ki khynnah ba kin kiew shaphrang, kumta ka dei hok ruh ia ngi ban pdiang ia ki rukom thymmai ban hikai. Ban pynbrai bad pynicit ia ka kam, ka jingiarap na **ki nonghikai ka long kaba donkam**. Kine harum ki long ki jingpynpliah ba kongsan—

1. *Ka jingpynpliah lyngba ki kot pule*—Ka jingbatai na ki kot ka long ka bynta ba kongsan hynrei ka jingbun-ktien, ba lynter taid ka lah pynban ban pynsniew. Ki dur ki dar, ki jingdraw bad jingthoh ha ka Black-board, ki map bad ki chart, ki long ki nongiarap ba khrawtam. Donkam ban hikai thoh ia ki lesson da kaba buh jingkylli lada lah man la u bnai. Ha ki High School donkam ban pynianujor bad pyniapher ia lai saw tylli ki poetry lane ki phawar lane ki puriskam. Ki khynnah ki dei ban sngewthuh kiei ki dei ki translation bad kiei pat ki dei ki jingia-

thuh tynrai na ka Ri. Kiei ki nongthoh tynrai jong ki subject ba la kylla Khasi. Ha ki tutorial class, uwei pa kawei, ki dei ban iohi ia la ka jingtlot bad ka kamram u ne ka nonghikai ka long ban iarap **ia u ne ka khynnah ban weng noh ia ki jingtlot** bad bud ia ka composition ba kham beit, kham ryntih bad itynnad. Da kane ka rukom, ki khynnah kin sngewthuh pule bad ktha bha ia ka jingbam bad kin bit ruh ha ka kam ban batai ha ka jingjubab jong ki. Kumta ka **pule tuta lane tangdep rukom kan duh noh**

Ka rukom ban pynbit ia ki khynnah ka dei ban long kaba ni bad paka bad khamtam ba ka jabiang jong ki kan pdiang lut ba ka jinghikai, kan suhthied bad kan sei soh hadien. Ki nonghikai ki dei ki **nongbishar ba bit tam** ban **pynshong dor ia ki sap ki khynnah** bad pynbiang ia ki **bad ka career ba kin iadei bha**. Ha ki Ri kiba la shai, ba ki khynnah kin kem stet, la hikai ia ka sociology bad kiwei kiwei ki rukom wad bad lum jingtip naduh ba ki dang lung. Ia ka jingshemphang la pynrung, mian pa mian, tad haduh ba ki khynnah kin da **long rangbah ha ka jingmut jingpyr-khat** khnang ba **kin long kiba shlur** bad ym dei kiba sah dien. Ka jinghikai ban wad bad shem tynrai ia kiei kiei ka jingpynpliah ba kin long ki 'riewwad jingtip, ka jingkyrshan ba kin long kiba thrang ia ka jingstad ba bun rukom lane ka jingstad shikyrdan, baroh kin long ki lad ban kyn-tiew ia ki samla jong ngi sha ki klier lum-ba ka jingstad kan sharai ia kine ki pateng jong ngi.

Ka jingiarap ki unseen—Ka jinghikai ia ki unseen ka dei ban long kaba thikna bha. Ngi bakla shibun lada ngi ailad ia ki khynnah ba kin ialeh hi ia ki unseen tang ha ki por examination; dei ban pynlong class ba thikna ba ki khynnah kin tip bha ban thoh ia ki essay ba bniah kiba iadei bad ka Ri bad ka jait bynriew bad kiba don shabar ki kot pule ha ki phang ka Geography, ka History, ka Synshar Khadar, k Sain Pyrthei, ka Long Briew Man Briew, ka Trei ka Ktah, ka khaii Pateng, ka Buit ka Akor, ka Niam ka Rukom ka jingjia bad jingkylla ha ka pyrthei jong ngi u Khasi. Ki nonghikai **kin iarap da ki points** bad uwei pa kawe khynnah ki dei ban ioh jingiarap **ban iohi la ka jingtl-t**

jingduna bad jingiarap ban pynbha ban pynroi ia ia ki jingtip rukom tho'i bad jingnang ban jubab.

Nalor ki essay kiba iadei bad ki subject bapher bapher, lah ruh ban ailad ba ki khynnah kin pyrshang ban tho'i ia ki kynja poitri, kynja drama, barit, ki kynja dialogue bad pynlong ia ki jingiakren ban hikai ia ki khynnah ia ka elocution (**ka jingstad kren paitbah**). Donkam ruh ba ki khynnah kin pynmlien trei kam da ki kti kumba shna ia ki **ryntich ki khnam**, ki **sum**, ki **wait** bad ki kynthet pat ia ki **k hoh ki shang** ki **souvcair** rit jong ki **jainsem** lane **paila** lane kino kino ki jingohdur ba ki nonghikai kin ar rukom.

Ka jingiarap ki intelligence Test --Ki intelligence test ki long kiba donkam eh na ka bynta ban pynproh pynnep pynstet ia ka jingshemphang bad ban pyntreikam ruh ia baroh ki atiar jong ka jabieng, ha ka rukom kaba iaid bert bad iaid shaphrang. Ki jingtlot jong ki khynnah ki dori bun rukom. Khyndiat kiba ngin jer ki long kine harum.

a. Ka jinglong thurmur namar ki khynnah ki lah ban khein sting ba ki ioh examn tang ar sien shisnem kaenta ki niewsting bad ia am ka khreh kot, khamtam ia ka subject Khasi, tang ha ka por examn.

b. Ka jingduna jong ka jingsngewthuh kaba biang ia katto katne ki poetry. Ki jingduwai bad jingknia, ki ktien phawar bad kiwei ki lynnong, kiba don jingmut bad kiba jylliew.

k. Kane ka jia namar lah ban duna ka jingialam lane jingpynshai ba biang. Ka lah ruh ban long ba ki khynnah hi ki long kiba jaituh bad ki bym salia.

Ki intelligence test ki long ka jingiarap ba khraw ba ki khynnah kin iohi la ki jingduna. Ki iarap ia ki khynnah ba **kin bang**, kin **niewkor** bad **sngew myntoi** ia ka jingpule. Ki iarap ba ki khynnah kin long ki **'riewwad jingtip**—ka tlong jong ka intelligence. Ki iarap ba kin long ki **'riew kit khlieh**

ia ka shnong ka thaw ka Ri bad ka jait bad ka Ri India hi baroh kawei. Ka iarap ban pynroi ia ki sap ba pher bapher.

Ki intelligence test ki don ar rukom, kiba iadei bad ka kot pule bad kiba shabar jong ka. Ki nonghikai ki sngew-thuh bha ia ka thup kaba nyngkong kaba iadei bad ka kot Ki intelligence test kiba shabar ka kot ki dei ban pynriew-spah da ka jingtip shaphang ka Geography, ka History, ka Society bad Culture, ka Art, ka Economics ka Folk-lore, ka Political Science bad ka jingkylla ha ka im lang sah lang ka synsher khadar, ka nam ka rukom, ka ain ka kanun bad kiwei kiwei ki phang kiba pher khamtam naduh ba la wan ka Sor Shillong kiba la ktah ia ka jingim u Khasi.

Ka jingpynpliah lyngba ka jinghikai ki composition bad intelligence test ka long ka tad bah ban pynkhray ia ki ia ki pyniar ka jingstad ban pynbha ruh ia ki jingmlen, ban wallam ia ka Social discipline bad pynroi ia ka spah jong ka Ri. Lehe kane ka paper bad kiwei ki paper ki ia kubur ban pynroi bad kyntiew kyrdan ia ka jinghikai Khasi ha baroh ki skul ha nongkyndong bad sor ban pynmih ia ki puh shulun ka jingstad ha ki liang bapher bapher na ka lypung u Khasi. Nga ngeit kane ka jingialang ki nonghikai ka ia kubur ba kane ka dei ka kam kaba ha phang eh, ka bymbit ban pynsah teng shuh. Ha kane ka khap, ngi kynmaw ia kata ka jingsneng: "Ka kam ka kren khamjam ia ka ktien". Kunta ngi donkam ban trei shitom katba lah, ban pynbiang iakine ki jingdawa bad jingdonkam jong ka kam hikai bad pyniaid shaphrang da ka jingpynroi bad pynriewspah ba ki phew hajar ki khynnah kin iohpdang ia ka jingtip ha ka rukom babeit, ba ryntih bad babniah, bad ba ki skul rit, skul heli bad skul bah, kin iapeit lem ban pynshong nongrim ia ka jinghikai ia ka Khasi bad ban pyntrei stet ia ka rukom nikai ba la kdew haneng.

Part IV

KATTO KATNE KI LYNNONG KIBA LA SOT NA KA
SYMPOSIUM ON KHASI LITERATURE :KA NONG-
KYNTI KA KTIEN BAD KA LAWEI JONG KA
SYMPOSIUM ON KHASI LITERATURE THE ASPECTS
OF LITERARY HERITAGE AND ITS PERSPECTIVES

KI THUP

- i) Ka tynrai jong ka Ktien ha ki rukom Thoh bad spel Dak :
- ii) Ka jingbishar pyrman ia ka Dor bad jingdunan Jong ka Kam thoh ne ka tar :
- iii) Ka Jingtnei kam jong ki Khanapateng :
- iv) Ka Thoh ka Tar bad kiwei ki Dur ki Dar :
- v) Ka Jingsah Iymbiang ki Kam Thoh History;
- vi) Ka thoh ka tar bad ki sur lum sur wah ;
- vii) Ka ingkynthoh khyndiat haler ka Jingpule, Jing-ia kren bad Jingiatat.

CHAPTER I

Khasi Philology

I. M. SIMON

Ka jingieit ia ka thoh ka tar, kumba ka ktien Philology ka kit jingmut. ka kynthup ruh ia ka rukom ha kaba ngi pyndonkam ia la ka ktien ka thylhej. Hapdeng ki philologists kiba paw nam ha ka pyrthei ngi kynmaw ia ki shipara - u Jacob bad u Wilhelm Grimm -kiba la lum artat ia ki puriskam ki German ha ka por kaba ki la trei ban wad ia ki thymmei ka ktien German. Ngì kynmaw ia ki ym tang na ka bynta ki GRIMM'S FAIRY TALES hynrei ruh na ka bynta ka jingpynsakhì jong ki ia ka jingiadei ka ktien German bad kiwei-kiwei ki jait ktien kum Latin bad Greek da kata kaba ki khot ka GRIMM'S LAW kaba pyni ba ka jingkylla ki jingsawa ha kine ki jait ktien ba iapher ka iaid kat kum ki aiñ kiba thikna.

Mynta ngan poi noh sha kaba kren khyndiat shaphang ka Ktien Khasi. Ym don por ban kren lut ia ki bynta baroh kiba iadei bad ka subject, hynrei ngan shu ktah lyngkot ia ki laitylli ki bynta kiba iadei bad ka jingpule shaphang ka ktien jong ngi (Khasi Linguistics)-

- I. Ki jingsawa (Phonology). Ngan ktah ruh khyn-diat ia ka rukom spel (Orthography).
- II. Ka jingpyniasoh ia ki jingsawa ban pynwandur ia ki ha ka dur ki ktien bad ki kyntien (Morphology).
- III. Ka jingpyniasoh ia ki ktien ban pynlong ha ka dur ka Sentence ia ka jingkren (Syntax).

Ka jingpyrkhat ki briew mynta shaphang ki aiñ kiba synshar ia ka jingtreikam ki ktien (Grammar) ka la kylla shibun namar la nang iohi ba kawei pa kawei ka jait ktien ka don la ki Aiñ-trei-kam.

I. Phonology & Orthography.—Nga kwah ban shu pynkynmaw ba ha ka ktien Khasi ki don bun ki jingsawa kiba ki Alphabet kiba ngi don kim lah ban pyni. Khamtam

ha ka liang ki Vowels (kiba u Pryse u khot ki "sawa-hi")
ngi shem ba bunsien tjuh u dak u lah ban ieng na ka bynta ar-
tylli ki jingsawa kum ha ki ktien "lum" bad "lum": "me"
bad "ne", "kan" bad "kam" Tengteng pat, ngi pyni ia kajuh
ka jingsawa da ki dak kiba pher kum "shano" bad "bud"
"shane" bad "met", "met" bad "khamied".

Lada ngi ia bud lang baroh ia kajuh ka rukom thoh
lehse kam da pher hynrei ngi iohi ba ka don ka jingpyn-
donkam ia ki jingspel kiba pher da ki nongthoh kot hi
Ia ka alphabet kaba ngi don mynta la pynmih nyngkong u
Rev. Thomas Jones uba la wan sha kine ki Rilum Khasi
ha ka snem 1841. Kata ruh, hadien ka jingtyntjuh bad ka
jingkhan kaba kham slem, kumba ngi lah ban iohi na kine
ki nuksa harum ba la shim na ka Jingduwai U Trai.

1842:— Oo Cupha jong ngi oo ba ha buneng, long ba -
cooid ca curteng jong me. Wan ca bor jong me
Long ca ba mon jong me ha pyrtai coom ba ha
buneng

1846:— Ko kypa jongngi u ba ha byneng, long ba khuid ka
kyrteng jong me Wan ka hima jong me; long ka
mon jong me ha ka khyndew, kum ba ha byneng

Wat la kam pat da biang ruh, ngi lah ban iohi ia ka
jingwad shitom u Rev Jones ban wad ia ka alphabet
kaba lah ban pyni katba lah ei ia ki jingsawa ka Ktien Khasi

Na ka liang ka Catholic Mission ruh la don ki jingpyn-
kylla ha ka jingspel bad mynta ngi shem ia ki jingspel
kum "ieit", "ieid" ne "ieij" ia kajuh ka ktien (Ha ka
International Phonetic Alphabet (IPA) kin spel ia kane /ec/
Ngi shem ruh ia ki jingspel "jingthoh" bad "jynthoh".

Lehse ka por ka la dier ban dang pynkylla ia ka rukom
spel bad la dei ban shu pdiang ia kaba ngi shem kumba leh
lem ki Phareng ha ki ktien "bouGH, couGH, douGH, throuGH
thouGH" etc. Tang kawei kaba donkam ka long ba ngin
iamir lang hajuh ha ka rukom spel hapdeng jong ngi hi.

Kane kan pyllait ia ki khynnah skul na ki jingshitom kiba bun

Na ki dak ka I.P.A. ia kiba ki pyndonkam tang ha ki grammar bad dictionary ban pyni thik ia ka jingsawa ki ktien ngi lah ban iohi ba ka Khasi sound system ka don palat ki jingsawa ban ia kaba ngi don ha ka alphabet, kum:

Vowels : / a, a: E, E:, F, i:, o: o, u, o:/

Consonants : Velars. k' kh - - ng n

Palatals : /c/ (final) - j jh ñ n

Alveolars : t th d dh* n

Bilabials : p ph b bh n

Others : /y (= ī), i, l, w, h, s, e ʔsh ʔ (Glottal, stop== final "h").

Ha ka ktien Khasi (kum ha ka ktien Welsh) ngi pyndonkam ia u 'b' ne 'd' khadduh ban pyni ia ka jingjlan u vowel u ba ha shwa. kum 'kob' (nujor 'kop') bad 'mad' (nujor 'mat'). Namar ba ngim ju pynsawa shai ia u consonant khadduh ha ka I.P.A. ka la biang ban pyni ia ka jingsawa khadduh ha kine ki ktien da u /p/ bad /t/ kum /k.p/ bad /k.p:/ /mat/ bad /ma:t/

Ha ka chart haneng ngi iohi ba don ki jaka kiba t'ylli. Ki phonologists ki ju ban ba dei ban don ka jingrynt'ih ha ka jingdon ki jingsawa ha kano-kano ka ktien. Ym bun ki jait ktien kiba pyni ia ka jinglah shiliang kumba iohi ha ka Khasi. Lehse ngi la duh katta-katne ki jingsawa kiba ju don namar ki la ia khleh noh bad kiwei pat ki jingsawa kiba iajan ne ia syriem. Ne, ngi la ioh ia kitei kiba tam na kiwei ki ktien tang ba khlem ia shim lut. Ia u "g" la ia ieh la slem.

II. Ia ki kyntien la pynlong da ka jingpyniasohlang ia ki jingsawa kumba ngi la iohi. Kiba kham bun ki ktien ha ka ktien Khasi ki long kiba shikynnoh, hynrei ngi lah

ban shna kten thymmai ruh da kaba pyniasohlang ia ki kum "jing-pyn-ia-soh-lang" Ki ktien-pynsoh (affixes) kum "jing", "pyn-" etc., da lade hi kim lah ban ieng, hynrei ka jingdo i jong ki ka pynriewspah ia ka ktien.

Footnote :

(1) : Ia une u dak /c/ ka I P A. ka buh ban kdew ia ka jingsawa kaba mih haba pynder ia ka sla-thylliej (blade) ha ka 'palate' Lada ngi pyrshang tynjuh hi ngin shem lehse ba haba ngi kynnoh ia ka ktien 'ieit', haba pynsawa ia ka jingsawa khadduh, u thylliej uder shisha ha kane ka jaka. Ha ka ktien Sohra, ia kane ka jingsawa shem tang ha kaba pykut ia ka ktien kum ha ki ktien 'thylliej', 'siei', 'beit', 'beit', kiba ngin thoh thillec', /sec/ /bec/ /bf'c/ Hynrei ha kiwei ki dialects hangne hangtai kane ka jingsawa ka lah ban wan ha khmat ka ktien kum haba kiba bun ki Nong Mawlai ki ong /cur/ ha ka jaka 'jur' ne ki Nong Maram ha ki ong /cu/ ia ka ieng Ha ka ktien Pnar ia lehse ym don u /c/, u /c'/ (aspirated /c'/) te u don.

Ha kawei ka article kaba nga la thoh, nga la ong ba nador ki *Prefix*, ka ktien Khasi, kum kiwei-kiwei ki jait ktien ka kpoh Mon-khmer, ka don ruh ki *Infix*. Uba kham kynrei na kine u long u -n-. Kumta ngi ioh ia kine ki jur harum:

shong	-shnong	sad	-snad
soh	-snoh	sur	-snur
khap	-khnaph	pah	pnah

bad lehse ruh

kjat	--kynjat (/knjat/)	kti	--kynti
U -l-	bad u -r-	ruh ki lah ban long ki	<i>Infix</i> . Kum ban pyni:
shur	--shlur	(lehse)	khie --khyllie
kad	--krad	bet	--bret
phang	--phrang	pong	--prong

(1) *Hangne u E u ieng ia ka jingsawa kumba ngi shem ha kakten met katba u E: u ieng na ka bynta ka jing-sawa ha ka ktien ber kham jlan.*

III. Syntax: ~ Haba ngi phai pat sha ka jingpynia-sohlang ia ki ktien ban pynlong Sentence, lah ban iohi ia ka jingdonkam ban pyrkhath thymmai shaphang ka Grammar ha kiba bun ki liang. Haduh mynta-mynne ngi dang ia-bud ia ka nongrim ka "Traditional Grammar" kaba ngi la ioh pateng na sha Sepngi, bad kaba iadei shisha bad ki ktien rim kum ka Latin bad Ancient Greek. Ka jingpyrkhat salonsar haduh ki 20 snem ei-ei kiba la dep ka long ba ki Grammar jong baroh ki jait ktien ha ki pyrthai ki dei ban shu bud bait ia ka --k mta, wat ha ki grammar Khasi (kum ka jong u Dr. Roberts) ngi pyndonkam ia ki kyrteng kiba ngi ioh na ka Latin Grammar kum Case etc. Toi, ka Case ka iaiaid lang bad ka jingkylla dur ha ka noun ne pronoun ban pyni ia ka jingiadei jong ka bad kiwei pat ki ktien ha ka Sentence. Ha ka Latin, shisha, don jaka ia kiba bun ki Case, kum ha kine ki nuksa harum: ~

Nominative	- mu : rus	.. ka kynroh
Genitive	- mu : ri	.. jong ka kynroh
Accusative	-- mu : rum	.. ia ka kynroh
Dative	--- mu : ro	.. ha ka kynroh
Ablative	- mu : ro	.. ha ka kynroh
Vocative	- mu : re	.. ko kynroh

Ngil lah shisha ban iohi na kitei ki nuksa ia ka jingkylla dur ka ktien na kawei ka Case sha kawei pat, katba ha ka ktien Khasi ka ktien "(ka) kynroh" ka sah kumjuh hynrei ia ka jingiadei jong ka bad kiwei pat ki ktien ha ka Sentence la pyni da ki *particles* "jong", "ia", " ha" &c. Mynta, wat ha ka English ruh la bun ki grammarians⁴ kiba ong ba ym don Case satia ha ka noun hynrei tang ha ka pronoun, bad kata ruh sa tang artylli - ka nominative bad objective kum ha ki ktien "he" bad "him", "I" bad "me" &c.

(b) Ka Dr. Lili Rabel ha ka Grammar jong ka kaba dei bad ka ktien Khasi ka la kdew ba ka Khasi ha ka jingshisha kam don adjective bad dei shisha ki Verb kiba kdew ia ka jinglong ka subject (Attributive Verbs) bad ki ba iapher na

ki Verb kiba iathuh aiu ka subject ka leh (Stative Verbs).
Ngin iapeit khyndiat ia kane:

Ngi kylla Khasi ia ka phrase "A tall man" kum "u briew u ba jrong" bad ngi ong ba "jrong" ka dei ka Adjective. Kumba ngi iatip, ha ka English ka adjective ka wan ha shwa ka noun, lait noh ha ka Poetry ne rukom kren thawdur. Ha ka ktien Khasi ngi iohi ba kane kaba ngi ju ong ka adjective, kum ka verb, ka wan hadien ka noun. Ka jingong "u briew u ba jrong" ka iadei thik bad ka jingong "u briew u ba mareh" (a man who runs). Nalor kane, ngi lah ban ong "nga u ba jrong" (I who am tall) ha kajuh ka rukom kumba ngi lah ban ong "nga u ba mareh" (I who run)

Ha kitei ki nuksa baroh, ka ktien "jrong" ka hap lu shok ha kajuh ka joka ka Verb ka dei hap, bad kumta ngim lah ban lait na kaba pyrkhat ba ka ktien "u-ba" ka trei-kam kum ka Relative Pronoun "who etc" ha ka English.

Shuh-shuh lada ngi phat sha ka phrase "u phan u ba sniew", ngi lah ma ban ong ba "sniew" ka dei ka adjective namar ha ka ktien phareng ngin ong ia kane "A bad potato"?

Ngi ju pyndonkam ruh ia ki sentence: -

u phan u la sniew (*mujor*, u briew u la leit)

u phan un sa sniew (*mujor*, u briew un la leit)

Nangne ngi iohi ba ngi pyndonkam ia ki ktien *la* bad *ym-sa* kiba ju ia iaid bad ki Verb.

(c) Donkam ruh lehse ban pyrkhat thymmai shaphang kaba ngi ju khot ka *Tense* (=Time). Ha ki grammar rim la ju kdew ba ha ka Past tense ka Verb ka shim ia ka ktien *la* bad ha ka Future Tense ia ka ktien *ym/n*. Bunsien ngi shem ba ngim da bud pyrkhing ia kine ki 'rule', namar, haba ngi iawan peit kai, kiba ha iing ki bym shym leit lehse kin ym kylli "Mano ba la jop?" hynrei "Mano ba jop?" bad ngi ruh ngi jubab "Jop ki Mawlai", ym "La jop ki Maw-

lai". Lada ngi ong "la jop" ngi paw noh kum kiba pyrkhing than ha kaba kren ia la ka jong ka ktien.

Teng-teng ruh, ngi lah ban pyndonkam ia ka ktien la wat haba kren shaphang kaei-kaei ka ban sa jia, kum "Katne por lashai ngi la poi sha Jowai", ne ia ka "yn" na ka bynta kaba la dep. kum: "Phi kylli balei nga slem? Ngan leh kumno haba um ai kahi".

Mynta ka don ka jingpyniapher ia ka *Tense* na kata kaba ngi ong ka *Aspect* kabym iadei bad ka por hynrei bad ka jingdep ne jingbymdep ka kam Lehse, ha ka Khasi ka long kumta

(d) Lada ngi diaw ban pyrkhat ba ngim don *Adjective* bad lah ban ym don *Tense*, to ngin taphuhmat pat haba ngi iohi katno nei riwspah ka ki *Adverbs*; bad kiba kumno ki *Adverbs* ngi don. Niar ban don ki jait ktien ha kiba ki *Adverbs* ki lah ban pyni ia ka jingrit-jingheh, jingjrong-jinglyngkot jong u nongleh. Khyndiat na kine ki *Phonasthetic Adverbs* ngi iohi harum:

U hap pdik (u briew uba ieh bad sngaid)

U hap pdak (uba rit bad lyngkot ruh artat)

U ieng knung (uba jrong bad met bah)

U ieng kning (uba raikhoh ne met rit)

Kumjuh ruh ki Adverb thar-thar, ther-ther, thir-thir, thor-thor, thur-thur ki kdew ia ka jingheh-jingrit, ka jing-smat-jingsting, ka jingjrong-jinglyngkot, ka jingsngaid- jing-raikhoh &c. Ki Adverb kiba iadei bad ki rong kum "saw (haiñ, hoiñ, huiñ)" ne "stem (mer, mir, mor, mur)" ki kdew ia ka jingih ne jingblad jong ka rong.

Ngi lah ban sngewthuh ruh na ka Adverb shaphang ka jingleh la kaba da leh thikna ne em:

U tynruh *ruk* ia ka ding (kata, haduh trai dpei syndon)

U tynruh *rak* ia ka ding (tang nabar, salit)

Khadduh-iawai, nga kwah ban s'au kdew ia kawet pat ka bynta ha kaba ka ktien Khasi ka la pynriewshah ialade, kata ka long ha kaba shim kylliang ia kiba bun ki ktien na kiwei pat ki jaitktien ban pyndap ia ki jingduna kiba don, kum na ki ktien Asamia, Bengali, Hindi, Persian, Phareng etc.

Ki kynthei Khasi ki pyndonkam ia ka muka. Lada shah *thok* haba thied *shatri* ne *shata* na *dukan*, ngi lah, hadien ba ngi la *puson* bha, ban *mudui* ha u nongbishar ha *kashari*. U pat u lah ban phah *summon* ia u *mohajon* ba un wan *hajr* bad lada u um kohnguh u *pulit* u lah ban leit teh *harkheri* ia u bad buh ia u ha *hajot* ne wat ha *phatok* hi.

Bun ki ktien ki la kylla Khasi la ka dur-ka dor kum buskit (baksheesh), khusnam (khush-naam), eksamin (Examine) da kaba shim ha ka jaka ki jingsawa ki bym ju don ha ka ktien da kito kiba don. Uei u ban kham long Khasi ban ia u tiaw pathai khubor uba phah khubor da ki jing-sieng jong u ba u don hajan.

Lada ngi pdiang ia kaba ong u Jespersen ba ka jait ktien kaba shim kylliang nawei ka long kaba im, ngi lah ban ong ba ka ktien Khasi ka long, ym tang kaba im, hynrei kaba shait-kaba khlain ruh, namar la ka shim ktien nawei ka bat skhem ia ka dur Khasi ha ka jingpynbud ia ki ktien (Grammatical Structure):

U mahajon ha dukan u thew moida ha ka tarajur
U nongkhaii ha iew u thew khaw ha ka shang

Nga phah ripet ia u briek ka taksi jong nga ha wokshop
Nga phah phrang ia u mohkhiew jong nga ha shlem.

Ha ka ktien English kaba mih na ki thain Germany mynhyndai, palat 60% na ki ktien ki wan tang na ka ktien Latin, hynrei bakla ban ong ba kam dei shuh ka Germanic Language ne ba ka hiar pateng na ka Latin. Ban kheih lang lei-lei bad ki bun bah ki ktien kiba ka la lum na kylleng ka pyrthei, tip tang katto na ka shispah ki ktien ha ka English

Dictionary kiba dei shisha na ka thymmei English. La katta ruh ha ka rukom kren ka dang bat hi ia kaba ju long la ka jong naduh ka ba sdang.

Ka ktien Khasi, namar kata, ka don lang ha ka kynhun-kaba phuh-ba phieng.

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CHAPTER II

Criticism and Its Role

R. T. RYMBAI

By criticism in our discourse today we mean literary criticism. The word comes from a Greek word 'kritein' which means 'to judge'. Literary criticism, therefore, means, in its most immediate application, 'judgement' of a literary production—a play, a poem, a novel or a story. A judge in the real sense of the term, is a wise person competent to, appreciate and decide upon the true merits of anything. A person who judges a literary work is known as a critic and his work literary criticism. A critic must have a thorough knowledge not only of the work under review but of other works similar to it with which it may be compared. Above all he must be sensitive, sincere, sound and detached in order that his criticism may be fair, just and true; and his interpretation of the art and mind of the creative artist void of bias or prejudice. A good critic, according to Max Beerholm, is a cultured person with brains and a temperament who criticises in the old quiet way, and prefers to champion the deserving weak. It is the function of the artist to create and the role of the critic to interpret. Matthew Arnold, who distinguished himself both as a writer and as a critic, asserted that it was impossible to criticise without re-creating, which, in this sense, means interpreting. We find historical proofs for this assertion in Jesus having his St. Paul, Ramakrishna his Vivekananda, and Shakespeare his Bradley. This emboldens me to say that criticism, in the gamut of its range, connotes not only an interpretation of the best thoughts and ideas of an author but also their propagation as well in apt and appropriate language for the benefit and edification of those who seek. It is the truth of this which, I believe, made Oscar Wilde speak of criticism as the record of our own soul, enabling us to realise not only our own lives but the collective spirit of the race as well.

Literary criticism is generally believed to have really begun with Aristotle's 'Poetics', though there is another

view that it was Plato, his teacher, who started it with his 'Ion'. But Plato seemed to have been relegated to the background in this connection because he gave place neither for a poet or for a critic in his famous 'Republic'. Presumably it is this view of Plato which was partly responsible for the lukewarm critical works of the Greeks and Romans of the classical period, and for the near total absence of such works during the Middle Ages.

The real age of literary criticism may have said to have commenced with the Renaissance, and has been taking steady steps forward since then. It has, of course, been steadily undergoing certain changes in form, content and value throughout its long march down to our times. But, above all, it has broken the fetters which bound it only to classical models alone. It was this idolatry of the rules which made Voltaire call Shakespeare 'a barbarian of genius'. But Dryden, whom Dr. Johnson called "the father of English criticism" because he raised criticism out of the ruts of the rules and released it from the dogmatism of the doctrinaires, established the unique position of that poet for all time by his disinterested curiosity to see a creative work as it really was, and helped others also to see it so.

The role of literary criticism, in a nutshell, is a two-fold one: to help a reader along, and to assist the writer to find his own bearings. The trait of Pygmalion is in every creative artist. Since love is blind, he does not see the warts of his own creation, or, if he does, it is as through the glass, darkly. Therein lies the vital role of literary criticism. It holds a mirror to the writer and reader as well. It must reflect a clear and complete picture, detached and impersonal; otherwise it becomes coloured and prejudiced. Once it becomes personal and biased, it tends to become either unduly flattering, or virulent and vituperative. No, unoften, it is the latter which gets the upper hand. It was such thoughtless, arrogant, and spurious criticism which, at one time, was believed to have driven Keats to his death. I have said at the outset that criticism is judgement. A judgement, by

its very name, is expected to be sound, impartial and corrective. It must not be contemptuous, vindictive or scurrilous. But it cannot certainly be what is expected of it if it is tainted by personal prejudices. Moreover, it should be directed at the work not at the writer. Indeed this is its role generally accepted by the moderns now as ably advocated by T.S. Elliot.

We have seen the faults of personal involvement in the critical works of Dr. Johnson. It was his strong personal prejudices which warped and devalued the otherwise superb literary criticism of that literary intellectual giant. On the other hand it was the detached search after the real value of a creative work of a writer and the sincere endeavour to interpret that work with fidelity which enabled Coleridge to establish Wordsworth as a poet after he has been cried down as common place for abandoning the traditional, artificial language of poetry which he attacked as gaudy and inane using instead the ordinary language of prose, and for choosing as his subjects ordinary people, their struggles, hopes and fears in place of the traditional poetic themes of high romance and grandeur. But these critics overlooked how finely Wordsworth effected the harmonious fusion of the real with the ideal to stir up emotions of the heart and soul in response to the kindred touch of nature. And thus we find how the famous dictum of E.M. Forster, "only to connect" applies so aptly to literary criticism. The critic connects the works of a writer with his reader. Virginia Woolf hits the nail on the head in her great essay *How should one read a book* when she said; "Coleridge and Dryden and Johnson, in their considered criticism, light up and solidify the vague ideas that have been tumbling in the misty depths of our minds. But they are only able to help us if we come to them laden with questions and suggestions won honestly in the course of our own reading. They can do nothing for us if we herd ourselves under their authority and lie down like sheep in the shade of hedge. We can only understand their ruling when it comes in conflict with our own and vanquishes it". This in its turn, reminds us of Walter Fater's advice that the goal of reading is the experience itself, not the fruit of it.

Let me come home now to our Khasi literature. This literature is still very young, it is in its green years yet, being only a century and half years old. We have, nevertheless, within this very short span in the life of a race, produced plays, poetry, novels and stories, some of which are quite noteworthy. We have produced some essays too, but we have not produced critical works except one or two reviews in the "Syngkohng Jingtip", a literary magazine published in the early thirties which had somehow continued to survive by fits and starts till the sixties. This magazine came like a bright star across the literary firmament of Khasi literature. Able and talented Khasi writers contributed a number of well-written articles to it on various topics but unfortunately it went out of circulation in the sixties. Of the books with an effort to give a connected criticism on Khasi literature I know of one only, the little but the laudable, volume of Dr. H. Bareh entitled "A Short History of Khasi Literature" published in 1962.

Stagnation is death, activity is life. If Khasi literature is to thrive, and not only to survive, it is most essential to see that the books published are not left to themselves to reach the reading public. Such has been the case hitherto and that is why their coverage has been very limited. The incipient inspiration of a creative artist is not likely to wax without the incentive of a widening circle of appreciative readers of his creation. Under such circumstances, it is more likely that it will wilt and wither away. Therein comes the vital role of literary criticism. Quite a number of Khasi publications-both in prose and verse- have come out bearing the stamp of high literary merit. During the last decade, especially the latter half of it, we have seen a good crop each year. But only a few book lovers who frequent book-shops come to know about them or of them. If, on the other hand, there is a good and understanding review of them through the Weeklies, Monthlies or Quarterlies, the public would not only come to hear of them and know about them, but would also be tickled to get hold of them to read for themselves. For it is such reviews which create an itch for reading

the books reviewed and those which might have been mentioned by way of comparison or reference. Needless to reiterate the part played by such periodicals or other in the literature people.

Speaking of the literature of others, we know that many of the ablest writers were, have been, or are themselves critics. We can cite the example of a few. In England, from Duden and Johnson to Elliot and Priestley. In France, from Buffon, author of the famous phrase: "The style is the man", and Voltaire to Andre Gide and Francis Mauriac. In Germany, from Lessing and Herder to Thomas Mann and Herman Hesse. Amongst our Khasi writers who are no more with us we may say, to name a few, that U Soso Tham, U Fr Hopewell Elias, U Dr. Homiwell Lyngdoh, and U Sib Charan Roy Dkhar had produced works of high literary merit, both in prose and in verse. It is a pity that we do not have serious critical appraisals of their works except to a certain extent, in the case of U Soso Tham as witness the appreciations of Dr. S.K. Bhuyan, of Dr. Homiwell Lyngdoh, and recently of some others in a short essay or two. I can name some of the living writers of today whose works also carry the stamp of high literary standard but on which we have no critical appreciation as yet barring some talks and comments on the AIR, or introductions on the body of the book itself. But I would rather refrain from naming the living authors for obvious reasons. What I would rather like to emphasise is the crying need for critical works which, I have no doubt, our present day writers and our Khasi teachers in schools, college and Universities can produce with credit if they only bend themselves to this aspect of writing, which is still a virgin soil in the field of our Khasi literature. If they write and publish them in the periodicals, both vernacular and English as well, which are published in the State they will be making enormous contributions to Khasi literature. Since we are beginners or learners in this art it may not be considered presumptuous on my part if I mention a word or two about the approach to it.

There are a number of approaches to literary criticisms: moral, psychological, sociological, archtypal, traditional, textual, formalistic, impressionistic, etc. Indeed in this age of specialisation, literary criticism, like other arts and sciences, is also taking that course. J.B. Priestley, in his "Literature And Western Man" said, "Literary criticism now seems intended for the small minority of persons intensely concerned with literature or for students who are required to read such criticism; and this leaves outside, wondering what it is all about all those other people who may well be more valuable and influential members of our modern world community helping to make decisions on which the fate of man depends." But literature being the cream of human experience, I would, with due humility, say that love of it, is love of humankind. Since it takes many things to make life whold, it would, therefore, be unwise to approach a work of art from particular angles alone and take a stiff or rigid attitude about it. We shall do well to treat it as a total structure or and organic unity to be comprehended wholly. If a critic can enter into the spirit of a literary work and rouse the interest and curiosity of a reader by his masterly interpretation of it he will have done what is really expected of him. It is then and only then that we can nurture this tender plant of Khasi literature to the glorious heights we would like it to grow.

CHAPTER III

Ka Jingmut Tynrai ha lyndet Ki Khanatang

PROF. H. SYMLIEH

U Khasi wat la um don ko thoñ ka tar, pynban u long uba riewspah ha ki khanatang. Lada la lah ban lum lut ia ki khanatang u Khasi, lehse kan jin da la pynshlei ia ka ting-buhkot (library) da kine ki kot. Hynrei ngewsih ban ong ba wat kiba dang sah kyrdong haduh mynta, bun na ki kim pat ioh satia ka jaka ba ki dei ban ioh; bun na ki ym shyn pat buh ha ka jingthoh. Kumta bun na ki ki la shu jain noh. Ki khanatang ki long, da shusha, na ka bynta kano kano ka jaid bynriew, kiba kordor haduh katta katta. Kine ki khanatang ki wan na ka dohnud ba singui bad ba lung jong ka jaid bynriew; khlem da shah ha ki lyer ba wan shoh kyrthep na shawei pat. Kumta dei ha ki khanatang ba ka jaid bynriew ka shim la ka dur kaba kyrpang ha la ka jinglong ba khynnah jong ka. Haba u myllung u pyrkhut ia ka jinglong ba itynnad jong u Khasi ha ki singi u Hynniew Trep, u pdang ka mynsiem bad u pyrta. "Ko Diamond ko khulom ksiar to suit ki rong ban pynshai kdar".

Ki khanatang, wat la ki pawsaphret saphrong, ha la i jong i jong, pynban lada yn pyrshang ban buh lang ia ki, kin ai ia ka history ba u barim u la pyrshang ban ruid naduh ba sdang ka jaid bynriew. Lada ngin phai sha ki Khadhyrnriew Trep, hangta ngin iohi ia kaba sdang. Na ki Khadhyrnriew la mih ki Hynniew Trep, na ki la mih ki jaid bynriew ha ka pyrthei. Hangne ngi iohi ia ka bor pyrkhut u Khasi haduh katno ka long kaba iaid ryntih, lehse kam duna ei ei na kito kiba la paw ha ki ko, kiba bha tam ba ngi lah ban shem ha kine ki por.

Ka khanatang u Sonpetbneng pat ka pyni ba khnang ba kane ka pyrthei kan dup long kaba bit ban shong, u Hyn-

niew Trep, ka dei ban don ka jingiadei kaba jan hapsedeng kane ka pyrthei bad ka bneng. Hangne ngi shem ia ka rukom pyrkhath u Khasi kaba u sngew ba khlem u Blei, ka jingim ha kane ka pyrthei kam lah ban long. Ka jingialam ka jong u Blei Nongbuh Nongthaw ka long kaba donkam man ka khyllipmat. Ka jingleit rieh jong ka sngi ha krem Lamet Krem Latang ka kdew sha ki jingeh ba ka jingim briew ka lah ban iakynduh lada u Blei u jah napedeng ki briew. Ka long briew kaba dap kaba pura ka lah ban don tang hapoh ka jingialam u Blei. Kumba ki jingthung jingtep kim lah ban san ban im **khlem ka jingshai ka sngi**. kumta ruh ka jingim briew **khlem ka jingialam U Blei**.

Haba kdew ia ka jinghap noh jong u briew na ka kyr-dan ba u Blei Nongbuh Nongthaw u la beh bad ka jings-dang jong ka pap ka sang. ngi iohi ha ka khanatang shaphang ka diengier. Ka sdang na i barit bad ka nangiar nangiar haduh ba jah syndon ka sngi. Ynda la jah ka sngi sha krem Lamet krem Latang sa sdang ka Niam U Khasi. U Syiar, u Rang-iar-khat u Sim pah u Sim song, u mih kum u Ksiang ban pynisuk ia u briew bad u Blei. Ka khanatang shaphang u Syiar bad ka Krem Lamet Krem Latang ka kdew sha ka por ba u **khasi u ngam kham jylliew** ha ki thwei ka jingpyrkhath, ban loit ia ki syrdoh ba **jwat tam ba ka pap ka la phnieng tyngam**. Ban lah ban leh ia kane u la dei ban wad na krem ka dohnud ia ka long-briew kaba U Blei U la bah U la thaw. U syiar, ha ka jingsngewthuh jong nga, u ieng na ka bynta ka jingsngewrit. Ka dei kane ka jingsngewrit kaba la long u shabi ban plie pat ia ka Bneng bad ba ka jingshai ka sa wan pat. Ka sngewstad, ka sngew meng kum ka jong u Kohkarang kam lah satia ban ai jingiarap ban ialam ia u bynriew.

Haba shu peit ha kine ki khanatang, i kumba u Khasi u buh ia u Blei ha ka kyrdan ba u briew un tieng un smiej man ka por. Lada kane ka long kaba shisha te la eh ban ia sngewthuh ia u myllung SosoTham haba u ong 'Uba ngi ieit U don haei'. Hynrei ka khanatang ka iathuh ba ka jing-ieit U Blei ka iaineh wat haba u briew u la hap ha ka jingsngewthuh u ksuid u khrei. U Klew uba ialeh pyrshah ia ka

mon baieit jong ka sngi da kaba shoh bieit ia ka jingbha-
briew ka kper tyrso, ka kdew ia kane. Shano u Klew un
phet na ka jingieit ka sngi. Ka jingwan peit ka sngi ia
u Klew man ka step bad kaba pynlong ia u Klew ban kyn-
maw ia kata ka jingieit ba u la duh noh, ka pyni ia ka jing-
shisha ba U Blei u wad ia u briew bad ym dei tang u briew
uba wad ia U Blei. Kumta ha u Khasi U Blei long ka jing-
ieit. Kane ka khanatang ka iathuh ruh ba u briew u duh
noh ia ka jingsuk haba u hap ha ki jingpynshoi.

Ki khanatang u Khasi kim dei satia kiba kdew tang
shaphang ka jingpyrkhat kaba ia dei bad ka niam ne bad
U Blei. Hynrei don bun kiwei pat kaba iathuh shaphang
kiwei pat ki bynta jong ka jingim briew. Ha ki lum bad ki
kshaid, ki wah ne ki syntiew ki skud bad ki sim ki doh, la
sdien bun jaid ki khanatang bapher bapher. Ka khanatang
shaphang ka kshaid Dain Thlen kaba iathuh kumno ba ki
briew ki pyniap ia u thlen, hynrei kawei ka tymnen kaba klet
ia ka shidkhot ka doh kaba la ot na u thlen, ban at ha la
khun bad nangta la mih biang u thlen, ka kren shaphang ka
jingpyrshang u Khasi ban rat dyngkhong ia ka jingsniew.
hynrei ym shym lah satia. Kane ka khanatang ka iasyr-
iem shibun eh bad ka khanatang shaphang kaba pom to
ka Diengiei, hynrei ka jingiapher ka long ba ia ka Dieng-
iei la lah ban pyndkut. Hynrei ka jingkylli ka long kano
na kine ka lah ban wan shwa. Haba shu peit lah ban ong-
ba ka jong ka Diengiei lehse ka lah ban wan shwa.
namar ka kdew sha ka por ha kaba dang lah ban pynduh
ia ka jingsniew. Ha baroh ar, kine ki khanatang ki pyni
ia **ka jingangaud u Khasi ha ki por mynbarim ban weng**
noh ia kaba sniew baroh na ka long-briew man-briew. Ha
kaba nyngkong ka pyni ia ka jingweng lang da ka jaid
bynriew hynrei ka jingsniew ka ioh lad ban sah ha ka jingim
shimet. Ha kaba ar pat, ka pyni ia ka buit ba wat shimet
shimet hi ruh kumno lah ban pynduh syndon ia ka jing-
sniew. Ka jingpynap wait apsdie lehse ka ieng na ka bynta
ka jingiarap kaba lah ban wan lada u briew, ha la ka myn-
siem u pyrshang ban kut jingmut da kaba da pynshong-
nongrim ha kano kano ka jingsngewihuh kaba shai neh a
ka jingshisha hi. Kumba ka paw, ka jingpyrshang kaba

ar ka kham bha ban ia kaba nyngkong. Teng ba la pynduh shisien kam pat biang. dei ban iai sumar khang ban lait syndon na ka jingsniew. Ka pynap wait pynap sde, namar kata. ka long kaba donkam. Nalor kan ba la ong, kine ki khanatang ki lah kren ia shibun k'ia pa' kiei kiei.

Ki don kiwei pat ki khanatang kiba ia dei bad kiwei pat ki bynta jong ka jingim. Ka khanatang shaphang ka kshaid Nohkalikai ka long kawei na kita. Kane ka khanatang ka kren shaphang ka longiing longsem kaba la pynkyndeh da ki jingiadei ba iapom pyrshah kawei ia kawei pat. Ka kmie kaba iei thepmynsiem ia la i khun, hynrei u kpanah uba isih iap isih im ia i; khadduh kumno u la knieh noh na ka shadem baieit jong ka kmie da ka jingleh dusmon u kpanah ia ita i khun. Ki Khasi. wat la kim khang satia ia ka jingia shongkha pat hadien ba la iap ka lok ne u lok. ne haba ia poi sha kaba ia khlad, kane ka khanatang ka kren shai shaphang ki jingeh kiba lah ban mih na kaba kum kane. Ki don kiwei pat ki jingiathuhkhana kiba iathuh shaphang ka jingisih ka kmienah ruh. Kumta ban lait na kane ka jingeh, u Khasi u buh ka jingmaham na kaba sei ia kine ki khanatang.

Ym don ruh uba lah ban klet ia ka khanatang ka Sohlyngem bad u Simryngiaw. Ha kane ka khanatang ngi shem ia ka jingiathuhkhana kaba kren shaphang ka jingieit kaba ngam jy'liew shaduh ba palat. hadien ba la shut ia ka da ka kut lad. haduh ba shitom ban don ktien ban batai. Ho-oid ngi shem ba hapdeng jong ngi ki Khasi la ai da ki kmie ki kpa ia ka mon ba laitluid ha kaba jied iano iano ha ka poikha poiman. hynrei kane ka khanatang ka kren ia ka jingshisha ba ki kmie ki kpa ki long kiba don shibun ka bynta ha kaba pynbeit ia kaba kum kane ka kam. Kamjuu ngi shem ruh ia ka jinglong ba pynkolunguh jong ki khun ki kti ha ki kmie ki kpa wat la ka long ban duh wat ia kaba ki khein kor katno katno. Kane ka khanatang ka kren ruh shaphang ka jingiadei kiba riewspah bad kiba duk. Ha ka jingshisha ngim shem ba don ka jingiapher than hapdeng uba duk bad uba riewspah ha ka jaitbynriew Khasi, hynrei kane ka khanatang ka kren shaphang kata. Hynrei

mano l. lah ban len ia kane ka jongsnisha. U Khasi u rohi lypa mat ia kiei kiei kiba lah ban jia wat haba kim pat jia bad kane ka dei kaba pynshisha ia ka jingkhaw ka bor pyrkat u Khasi

U Khasi u long uba riewspah bha ha ki khanatang kiba kren shaphang ka jingieit. Hawei pat ngin shem ia ka khanatang u Manik Raitong. Hangne la kren shaphang ka bor jong ki sur bathiang haduh katno ba ki lah ban ktah ia ka dohnud jongno jongno. Ka sharati ka pynlong syiem ia uba pli u Manik hakhmat ka mahadei, ka mahadei pat ka klet lut ia ka pyrthei baroh ha ka jingsawa jong ka sharati. Kane ka khanatang ka kren ia shibun kiei kiei kiba lada yn sei madan lut ia ki yn ym don por satia ha ka jingkren kaba kum kane. Hynrei kaba kongsan ka long kumno ka put ka tem ka lah ban ktah ia ka dohnud samla. U Khasi u long uba ieit ia ka put ka tem naduh ki por mynbarim, bad haduh katno ba ka jingim hi ka per ne ka ngam ha ka jingialam jong ka. Ki lum Khasi ki **shlei da ki sur bathiang ka sharati ne ka besli.** Ha ki por ka leit thiah khynraw ki ong tang shu sawa ka sur ba thiang ka besli na jngai, ha ka miet ba jar jar, u dieng khang iing u hap hi. Kine ki sur babang ki ktik bad kin tai ktik ia ka dohnud biew. Ka jingdon kum kane ka khanatang ka pyni ia ka jingsgew u Khasi shaphang ka put ka tem ha ka jingiadei jong ka had ka long biew. U Khasi, u long uba ieit ia ka put ka tem naduh ki por mynbarim, bad kumta ngim phvlla ei ei ban rohi ia ki khynnah Khasi ba ki ieit ia ka put ka tem ha kine ki sngi.

Ha ka khanatang u Sier Lapalang pat la kren shaphang ka jingko dor jong ka jingieit jong ka kmie. Ka kmie kaba pun kaba kha haduh katno ka ieit ka lung mynsiem na ka bynta la u khun. Hynrei ym lah shemphang lut ia kane. Ki kmie ha Ri Khasi ha ki por ba la leit namar ba ki ieit ki sneng ki kraw ia la ki khun; ki kdew hangno don ka jingma. Ki kwah ba ki khun kin ym laid jngai na la iing, namar ki sngew, ba jngai na la iing don bun ki jingma. Kane ka khanatang ka pyni ba ka jingieit kaba khraw tam dei ka jong ka kmie. Don bun ki jingmut ba lah ban sei

na kane ka khanatang, hynrei ym don por satia ban ia kdew lut ia ki. Hynrei kane ka long kawei na ki rukom ba ki Khasi ki ju leh haba iap briew ka iambriew, kaba lah ban ia najor bad ka jingkren ba ki Krik ki ju leh haba iapbriew. Ka iambriew u Khasi ka sei madan la ia ka jingim jong uba la iap haduh ba ka pynsgew ha ki briew baroh haduh katno ka pyrthei ka long kaba thylli da ka jingiap noh jong u. Ka jingpynkylla u lei Shillong ia ki metiap baroh ar sha ki pukri um ka pyni ia ka jingkordor jong kane ka khanatang ba ki long dien ki dei be nai kyt ia ka jingnikai na ka. U samla u dei ban kymaw ia ka jingieit jong ka kmie bad ym bit be un lyndet ia ki kyntien jong ka.

Nangta ka khanatang u lum Kyllang bad u lum Symper ka rathuh shaphang ki thma kiba la jia hapdeng ki nongsynshar kiba khlain bor ha kane ka Ri jong ngi ha ki por ba la leit. Mano ban poi pyrkhath ba don kum kita ha kane ka Ri. Wat la ym don ka jingiathuh kaba thikna shaphang kane. Hynrei kane ka khanatang ka kren shai shaphang kane. Nangne ngi lah ban sngewthuh ba la don ha kane ka Ri Khasi, ki nongsynshar kiba khlain, bad ia kane la kyrshan ruh da ki jingiathuh khana shaphang ki Syiem ban peit ia ki jaka ba ki synshar sha kiwei pat ki ri. Kane kan ym lah ban long lynda ki long kiba khlain.

Ki khanatang shaphang ki khwat shynrei, ki puhshilum pat ki kren shaphang ki radbah ha ka kamai kajih ne ha ka rep ka riang. Bunsien ngi pyrkhath ba ym ju don ki riwspah riwshajar ha kane ka Ri jong ngi ha ki sngi ba la leit noh. Pynban kine ki khanatang ki kren shaphang ka jingdon jong ki. Ym pat da slem ngi lah ban kymaw ia ka jingkhali nar u Khasi kiba la pawnam wat haduh ri thor hi. Kumta ngim dei ban phylla ia kane. Kumno ka **jingroi spah ka wallam ia ka jingkulmar ha ka jingiadei para briew**, la kren ha ka khanatang u ksew bad ka tung-rymbai. Hynrei ha kajuha ka por, ngi shem ba ki Khasi ki pyrshah shibun ia kaba kum kata ha kane hi ka khanatang. Ka jinglehbein u laiphew mrad ia u ka wallam ia ka raib i

ha ki laiphew mrad baroh kiba ia don bynta na kane ka jinglehbein. Kumjuh kan long ia uno uno uba lehbein ia uba rit uba ria. Kaba sheptieng ia u nongshohnoh ne ia kiba ri thlen ruh lah ban ong ka siat sha ka jingtieng ia kita kiba iabeh spah. Hynrei ia kane la pynskhem ha ka rukom kaba phylla ba ngi shem jingeh ban ong ba ka long tang ka rukom pharshi ha kane ka rukom. Kumta kine ki khanatang dang dei ban da tih ban wad, ban lah shisha ban ong ki thew shano. Hynrei ki pyiar sha ki ranab buh jong ka jingpyrkhat u Khasi.

Na kine kiba ngi la ioni, ngi shem ba ki khanatang ki mih na ka pyrkhat ka pyrdain na ka jingsngew bapher bapher jong u briew. Lah ban ong ba u Khasi u long uci lada ngi la tip bad sngewthuh ia ki khanatang ba ki long-shwa ki la teh ha ngi. Dei kine ki khanatang kiba pyn ha ngi kumno u Khasi u sngewthuh shaphang u Blei, ne kumno u sngew shaphang ka put ka tem, kumjuh kumno u sngew shaphang ka longiing longsem. **Ka longbriew ha kyrpang** u Khasi ulah ban shem tang da **kaba peit ha ki khanatang**. U myllung Soso Tham u knot ia kine **ki symboh ksiar**. Ha kine ki por ba ka long briew u Khasi ka la syntuid sted sha ka jinglynshop jong ka jingtyllep na shabar kaba i kumba kah syrngiew noh ia la ka jong, ka long kaba dei eh **bna kyrsiew ia ka jaid bynriew da kaba phai sha ki khanatang**

CHAPTER IV

Ka Literature bad Ka Art.

MRS. ALVAREZ D. THAM

Kaet ka Literature? Ka Literature ka long ka jing-pynshai lane parmanent expression ha ki ktien bad kyntien ia ki thwei jingpyrkhat, ki jingsngew ka dohnud bad ka jingsngewthuh kaba iadei bad ka jingim bad ka pyrtnei kaba don sawdong ia u briew.

Ka Literature ka lah ban paw ha ka dur ka thoh ka tar written literature, lane, ka lah ban long ki kyntien kiba u briew u khlei ha ki nongsngap -Oral Literature. Ki ktien ki long kiba u nongkren u pyndonkam ban pynshai ia kaei kaba u don, u pyrkhat bad u sngew. Kumba u nong draw dur u pyndonkam ia ki rong ba pher ban pynmih ki dur kiba itynnad, kumba u nongsindur u pyndonkam ia u maw ban oh dur kiba pher, kumba u nongtem u pyndonkam ia ki jingsawa bapher ban pynmih ki sur ba bang, kumta ruh u briew ka Literature u pyndonkam ia ki ktien bad kyntien, ban pynshai ha ka pyrtnei ia ki jingsngew, jingpyrkhat bad jingmut ba rich kiba u pun ha u. Ki ktien ki long, namar-kata, ka Medium ia u nongkren, nongrwai ne nongthoh.

Ka Literature ka don ka jingiadei kaba jan eh bad ka Art bad ka ia trei lang bad ki fine arts bad music. Ki jingring bad jingoh dur ba itynnad ki ai mynsiem ia u myllung ban pynmih ki jingrwai kiba sngewthiang, bad kiba tuh ia ka dohnud ki nongpule bad nongsngap. Ngi shem ba kumba ka mariang bad ki briew kiba shong ia ka ki long ki themes jong ka Poetry, kumta ruh ki fine arts ki lah ban long ki themes kiba ai ki jingmut kiba khia ia u myllung lane nongthoh. Haba ngi pule ia ka Literature jong ka ri Bilat, ngi shem ba ki jingring dur u Claude Lorraine bad Salvatore Rosa ki la ai mynsiem ia shibun ki myllung jong ka spah snem kaba khadphra. U Keats, hadien ba u la iohi ia ki dur ba pher ha u Grecian Urn, u la thoh ia ka jingrwai ba sngewtynnad jong u kaba u ai kyrteng "Ode On A Grecian Urn".

Kumba ki Fine arts ki lah ban long ki themes jong ka. Poetry, kumta ruh ka Literature ka lah ban long ka theme jong ki fine art bad ka music. Ha ka Lyrical Poetry bad Drama, ka don ka jingiatreilang bad ka Music. Teng teng ka Literature ka pyrshang ban ktah ia ki nongpule kumba ka music ka ktah ia ki nongsngap. Ka don shisha ka jingiatrei lang hapdeng ka Literature bad ka music hynrei la katto ruh kawel ka lah ban im bad san khlem da shanieh ha kawel pat.

Kumba ngim lah ban ong shwa ka syia ne ka pylleng, kumta ruh ngim lan ban ong thikna kano kaba shwa ki. Art ne ka Literature? Lane hato kine baroh ar ki in san ryngkat? Ban shim nuksa pat na ka Literature ka ki Bilat ngi shem ba don ki por ha kaba ka Literature ka kiei shaphrang katha ka Art pat ka sah dien Ha ka por u Shakespeare, ka art kam shym paw khmat satia, hynrei ka Literature pat ka khie hor bah. Ngim lah, nama kata, ban rei pyngkat ba ka jingsan bad jingiaid shaphrang ka Art lane Literature, ka tarap ia ka jingiaid shaphrang jong kawel pat.

Ka Literature ka long maka hi ka art bad lah ban bishar ia kane ha ka art of speaking bad ka art of writing. Ha ki por kiba mynshuwa, haba ki briew ki ia syllok bad ki para briew, ki pyndonkam da ki jingsawa (sounds) ki ktien (words). Haden pat, haba ki kwah ban ia syllok lane ban communicate bad kito ki bym don mar khmat ki lei kumta lyngba, ki jingthoh. Ki jingthoh ki long ar rukom. Ka rukom kaba nyngkong ka long ka jingpyndonkam ki riw hyndai ia ki dak kum ki dur, ki hieroglyphics bad ki symbols kiba ieng bad thew ia kiei-kiei kiba don ha ki bad sawdong jong ki. Kaba ar pat ka rukom ka long ka jingthohdak alphabets.

Ng i shem ba ki dur ki long ki kyrdan kaba nyngkong ha ka jingsan ka thoh ka tar. Ha ki por mynshuwa, ban pyni ne iathuh ia kano-kano ka jingjia, ki briew ki pyndonkam da ki dur ba ki draw. Kum ka nuksa ban ai, ban pyni ba u briew u la shah pyniap, ki draw ia ka dur u briew uba thiah ha madan bad uwei pat uba ieng hajan, uba bat artat

ia ka waitlam ha ka kti jong u. La ong ba haba la shem nyng-kong ia ka ri America, kane ka long ka rukom thoh kaba don ha Mexico.

Ka don ka jingduh jingmyntoi ha kane ka rukom namar ki dur ki lah ban iathuh tang ia kiei-kiei kiba ha bar, hynrei kim lah iathuh bniah ia ki jingjia bad jingpyrkhat baroh.

Ban weng ia kane ka jingduna, ki briew katba nang taid ki por ki la nangpyndonkam sa ki hieroglyphical characters. Kine ki long ka kyrdan kaba ar ha ka jingsan ka art of writing. Ki Hieroglyphics ki kynthup ia ki dak ne symbols kiba ieng na ka bynta kiei-kiei ki bym lah ban tohi. Ka dur jong ka khmat (eye) ka ieng na ka bynta ka jingstad, bad ka jylli, ka ieng na ka bynta ka bymjukut namar kam don jingsdang ne jingkut. Ki Hieroglyphics ki long ka art jong ka ri Egypt ha kaba ki briew ki pyndonkam bha kum ia kita ki dur. Lyngba ki hieroglyphics, ki Egyptian ki pynpaw pyrthei ia kata ka jingstad ka ba ki Lyngdoh jong kata ka ri ki ju sngcew sarong eh.

Katba ka art of writing ka la nang jam na uwei u maw mail sha uwei pat, ka la poi sa kawei pat ka kyrdan. Ki briew ki pyndonkam sa ki dak ki bym don jingiadei ei-ei bad kita kiba ki batat ne pynshai. Kane ka long ka rukom thoh jong ki Peruvians. Ki Peruvians ki pyndonkam ki tyllai ba pher ha ka jingrit jingheh bad ha ki rong, bad da kaba teh ki syrdoh kiba rit bad heli ba la buh lang ter-ter, ki pynshai ia la ka jingmut ha kiwei pat. Ki Chinese ruh ki pyndonkam kum kine ki rukom dak. Kim don alphabet hynrei, iwei pa iwei i dur i long i dak jong kaei kaei kaba don ha ka pyrthei. Ban pynshai ia ka jingmut, donkam namarkata, bun tylli kum kita ki dak. La ong ba ki Chinese ki don kumba 75 hajar tylli kita ki dak, bad, ban kynmaw ia ki dei ban pule bad khreh baroh shi ryta briew.

Ki dak jingkhein ba la sdang ha Arabia ki sriem ia ki dak ki Chinese namar uwei u dak um ieng satia na ka bynta kano-kano ka ktien (word).

Katba nang iaid ki por, ki b'riew ki shem ba kito ki dak ne symbols kim biang satia bad ki kwah da ki dak ki ban ieng ym tang na ka bynta kiei-kiei, hynrei ki ban ieng na ka bynta ki ktien kiba batai ia kita kiei kiei. Katba nang iaid ki por, ki shem ba ki ktien ki bun shisha hynrei ki jingsawa kiba pynlong ia ki ki duna eh. Kumta ki wad ia ki dak ne signs ki ban ieng na ka bynta kita ki jingsawa ne sounds kiba ki pyndonkam ha kaba pynlong ia ka ktien bad da kaba pyniasoh lang ia kine ki jingsawa, ki lah ban pynshai lut ia ki ktien bad jingmut baroh. La shem ia ki vowels bad consonants bad la ka jingpyndonkam ia kine, lah ban pynshai ha ka jingthoh ia ki ktien baroh bad ha kane ka rukom, ka art of writing ka la poi sha ka kyrdan kaba ka long mynta. Ki dak alphabet ki pner na ki dur ba la pyndonkam ha Mexico. Ki pher ruh na ki hieroglyphics ki Egyptian, na ki syrdoh tyllai ki Peruvians, na ki dak jong ki Chinese bad na ki Arabian Cyphers.

Ka thoh ka tar mynshuwa ka sriem ia ka jingohdur ha u maw namar la thoh ha u maw. Katba nang iaid ki por, la pyndonkam sa ki tiar kiba kham sting kum ka ktieh, ki tnad dieng, ki snieh mrad ne ki sla dieng. Ka rukom pyndonkam ia ka kot sada ka wan hadien haduh ka spah snem kaba khadsaw.

Haba ngi phat sha ka Khasi Literature, ngi shem ba ki jingpyrshang jong ngi ban wad ia ka thymmei jong ka ki pulom ei namar ba ngim lah ban tih ia ka. Ha ka jingpyrshang jong ngi, ngi sriem ia ki nongpeitkai Drama kiba rung ha ka jaka peitkai hadien ba ka jingialehkai ka la sdang Napdeng ki nongpeitkai, ym don satia kiba tip kumno ka jingialehkai ka sdang lane kiei ki jingjia kiba la jia ha shuwa. Hynrei wat lada ngim iohi ia ka jingsdang ruh, pynban na, ki jingjia kiba hadien ngi lah ban mut dur ia ka thymmei.

Ka thoh ka tar ha ri Khasi ka wan dang kumba 100 snem mynshuwa. Ka Written Literature ka dang wan shen, hynrei ka Oral Literature ka la don lypa la slem. Katba u 'riewhyndai um pat nang ban thoh ban tar, u ju lum ia la ki khun ki pyrsa sawdong ka lyngwiar dpei, bad, hangta

u sneng puramit bad u kha ia ki puriskam, ki purinam, ki parom bad ki khanatang. U rwai, u phawar bad u sneng u kraw da ki kyntien kiba khia. U hikai ruh ia ki ia ka niam ka rukom bad u bst ia ka mynsiem tip kha tip kur ba ki jingmut ba lung jong ki. Ban pynbang ia ki ktien kiba u khlei bad ban pynshoh ia ka jingmut jong ki, u sei ki malynthing bad ka duitara ba la sur pring bad u kha ki jingpyrkhat ki ba kordor ia ka dur ki khana bad jingrwai.

Ka Literature bad ka Art ki ia trei lang ha ka ri jong ngi. Ki mawbyinna bad ki maw niam kiba doh ha ka ri ki ai mynsiem ia u briew ban iathuh khana shaphang ki khla, ka wait, ki khyndai bah ryntieh, ki rangdajied bad ki 'thei samla bad shaphang ka mariang hi.

U Khasi u ring bad pynhiar mynsiem hapdeng ka mariang kaba itynnad, bad kane, ka sain dur ia ka jingim bad ka pyrkhat ka pyrdain jong u. Ha ka shikyntien, lah ban ong ba ka nature ne mariang ka long ka Original art jong u. Khasi

La ka thoh ka tar ka dang wan shen ha ka ri jong ngi, pynban u hyndai u la don lypa ki rukom pynshai lade kum kiwei pat ki jaid bynriew. U nang ia ka buit ne art ban phah khubor sha jingai lyngba ki sati ne kyrwoh kiba u thaw kat kum ka jingdonkam jong u. U Khasi, namarkata, naduh **ki por barim u la don lypa ka art** ne buit pynshai lade.

Da kaba u im ha ka mariang, u nang ban pyrthuh ne tynneng ia ka. Ka sur ne music kaba u iohsngew na ki sim ki doh bad na ka lyer kaba beh, ka suh thied hapoh jong u bad **kumta ka rhyme bad rhythm ka la don lypa ha ku snam jong u.**

Kawei pat ka art u Khasi ka long ba da ka jingioh-sngew jong u ia ka jingpah ki sim, u lah ban mutdur laiphew skit bad na ki jingsawa jong ki u pynkren briew kum ha kane ka rukom:—**'Leh pap ka Kong nga, leh pap ka Kong nga'** **'la leit iew ko lih'**; **'Ja phawer wur-wur wer-wer'**. Na kita ki jingpynkren briew pat u kha ia ki khana parom kiba ngi dang tip haduh mynta mynne bad kiba long ka jingioh kynti pateng jong ka Khasi Literature.

Kawei pat ka art u Khasi ka long ba na ka jingsawa ba u iohsngew ha ka mariang, u pynmih ki ktien Khasi kiba long ka music ha lade hi (Onomatopoeia). Kum ka nuksa -pling, plang, plong; -ki ktien bad ki jingsawa kiba pher ki mih tang na kaba pynkylla ia u Vowel.

Sa kawei pat ka art kaba long kawei na ki jingphylla ha ka ktien Khasi ka long ka jingpyndonkam ia ka masculine bad feminine gender. La kane ka long ka jingpyhlla ha kiwei pat ki jaidbynriew, pynban kane ka long ka sap kaba don tynrai lypa ha u Khasi. La kane baroh lah ban pynshai tang da ka rukom pyndonkam ia ka article *U* bad. *Ka*. Kiei-kiei kiba don ka jinglongrangbah, jingshlur jingkhlain, jingheh ki hap ha ka masculine gender bad kiba bun kiei-kiei pat kiba kham duna bor bad kham tlol, ki hap ha ka feminine gender. Haba ngi shim ia ka nuksa u dieng tree) ngi ong kumne: *U* dieng *Ka* sla, *ka* lyntang, *u* dieng-awdong, *u* pyniar, *ka* tialab bad kumta ter-ter, Lada ngi shim sa kawei ka nuksa pat, ka met u briew ka long kawei hynrei ki bynta ne ki dkhoh met ki nap ha ki gender ba pher kumne: -*Ka* shyntur, *u* klong snam, *u* tor, *ka* tyrsim bad kumta ter-ter. Ki nongwei ki shitom ban sngewthuh ia kane, hynrei ha u Khasi, kane kam long ka jingphylla namar ka long ka instinct lane ka sap ba la don lypa ha u.

Shv ha ngin tip ia ka Rhetoric jong ka ktien phareng, u Khasi hyndai u la pyndonkam ia ka ha ka dorbar pyllun. U riw said uba nang ia ka rukom kren lane ka mode of delivery, u la nang lypa ia ka rhetoric. Ha ka rhetoric u Khasi, **ka art of delivery ka shong shibun ha ki ktien kynnoh** lane imitatives kum ka pyrtnei ka mariang, ka iaid ka ieng, ka shong ka sah. Ki ktien kynnoh ki long ki kynja jingsangheh ne pause ha kiba u riw said ha ka dorbar u ai por ia ki briew ban pyrkhat. Kane ka long kawei na ki art u Khasi.

Kawei pat ka art kaba don ha ka Literature jong ngi bad ka bym kham iohsngew ha kiwei pat ka long ka art jong ka jingphawar. Ha ka phawar, u Khasi u sei ia ka jingsngew baroh bad u pyndonkam bad khleh lang ia ki ktien stad

bad lyngkot, pynban kiba kit jingmut. Ha kine ki nuksa:—

(1) Tham **Re Re Re Re** Kynre ha lait dieng lieng
Pha iam shahe shahe la lait u san shi ieing

(2) Si dnang p r s t k u t j l m n o

Katba u sahep u dang suh juti i mem i ang sha ho. Lah ban sngewthuh ei-ei nangne? Balei u Khasi u phawar kumne? U nongphawar u pynher ia ka jingmut ki brieve sha ki saw lyer, bad u pynkhemih lynti bad pynskuin ia ki nongpule bad nongsngap ban tip au un ong hadien. Ka lain kaba nyngkong ka long kynrum kynram bad kaba ar pat kaba kit jingmut. Ka long ha kane ka dur: -Kynrum kynram ryntih, kynrum kynram ryntih, Chaos order, chaos order. Ban iarap ia ka jingkynmaw u pyndonkam ia ki ar lain lane couplets. U nongwei um lah ban sngewtyinnad ia ki phawar katba ka shkor u Khasi pat ka kem bad bat ia ki jingmut baroh kiba don ha ka.

Dang don shibun u pud u sam ha ka Khasi Literature uba ngi dang dei ban wad. Dang jyllei eh ki khlaw ki hym pat pynkhein shrah. Ki nongthoh kot kiba ha sor ne nongkyndong ki dei ban wad ia ka thymime ka Literature. Lada kitih ia ka niam Khasi kin lap **shibun ki tlong jingtip**. Naduh hyndai, u Khasi u wad ia u Trai nongbuh nongthaw, U nongseng nongsei ia ka long ryning. Na mynkulong u Syiar u long u nongkrad lynti bad kane ka thew ia jingjylliew ka jingwad Blei u Khasi. Kiba wad Blei pat ki shem ba don tang uwei U Blei uba janai bad na kane, ki kiew sha kawei pat ka kyrdan pyrkhath ba ym lah ban ring ne draw dur ia U Blei. Dei na kane ka daw ba u Khasi um thaw lane mane bleithaw. La u Khasi u ong ba don ki guardian angels ne ki 'lei lum 'lei wah, pynban u ngeit ba don tang uwei u Blei nongthaw, bad hangne u seng ia ka niam ka rukom, ka synshar ka khadar, ka it ka hima, ka khein kur khein jaid, ka khein kha khein man ba u pynsoh pynskhem ia kitei baroh ha ka kynthai (feminine) namar ka dei ma ka —kaba pun, kaba kha, kaba pynsan. Ka niam ka kynthup lut ia ki jingsngew ka dohnud baroh be u brieve u theh lut

ia kine ha ka jingdwai kaba iadei bad ka suk ka sam, ka khuslai, ka sngewsih, ka duk, ka kmen ka sngewbha. Dei ha ka niam ba ngi lah ban wad ia ka art bad literature u Khasi. U Doctor Lyngdoh Bam kwai ha iing u Blei-u la mait lynti da kaba u leit tih ia ka niam rim ki 'khyrim' lane kaba mut 'pynkhie pat ia kaba rim'. Ki nongthoh Khasi ki dang don shibun ki kam ban trei- ban tih ia ki par ksiar ba rich bad ba kordor jong ka Khasi art bad literature. Ngim dei ban ibeiñ ia ka Language kaba don ha ka niam lane pynlong ia ka u doh kyntait wait. Ka Language ha ka niam ka dei ban long **ki moin ki manik, ki morti, ki hira** kiba u Khasi ha sor bad nongkyndong u dang dei ban peh, ban tai ban sot.

Ban pynroi ia ka Literature, ngi dei ban nang pynroi pynriewspah shuh shuh ia la ka ktien. Ka la dei ka por ba ngin thaw ne pynmih ktien thymmai shuh bad kum kiwei pat ki jaid bynriew ngi donkam ban pynrung ia ki ktien ki jingmut ki nongwei. Kum ka nuksa ban ai. ka ktien Examination kam dei ka ktien Khasi hynrei ngi pyndonkam ia ka namar ka jingmut ka shi ban ia ka ktien "jingialeh" kaba long ka ktien Khasi. Ngi dei ruh ban kynmaw ba shisien ba ngi la buh ia ka feminine gender 'ka' ha shwa jong ka ktien 'Examination' ngi la pynkylla bad pynlong noh ka ktien Khasi. **Ka Examination.** La shisha u dak 'x' um don ha ki dak jong ngi, pynban na ka bynta ka jingpynroi ia la ka ktien kam pher lada ngi pyndonkam hi da u dak 'x' ha ka jaka u dak 'k'—**kumne Eksamin.**

Haduh katno ngin lah ban pynroi ia ka art bad literature la jong. ngim pat lah ban ong. Ngi long ka jaidbynriew kaba rit bad la ker sawdong ia ngi da ki jingeh. Hato ka Language jong ka lah ne em ban tur pyrshah ia ki lat-lat jong ka por?. Ngim lah ban ong la ka Literature jong ngi kan jngi ne ngam ha ki duriaw bah ka Literature jong ka pyrthei. Ki bun shisha ki jingeh, hynrei ngim dei ban duh jingkyrmen. Dei ban kyrsiew thiah ia ki nongthoh jong ka sor bad nongkyndong bad ngim dei ban klet ia ka jingshisha ba na **ki trep ba sur sprig ha nongkyndong ki don ki jing-kynshew bad mawkordor ka jingtip** ba la buhrieh. Ngim dei ban long kiba khim jingmut ban ibein ia ka Literature

kiwei pat ki jaidbynriew. Lada ngin pule ia ka literature ka ri Bilat bad kiwei pat ki ri. khlem artatien ngin, ioh buit ban prat lynti sha kita ki par ksiar ba rieh ki art bad Literature u Khasi Khara.

Donkam shribun eh ka jingtrei minot bad ka jingiaishah. Khlem ka jingialeh uet u ban jop ha ka thong? Khlem ka jingiaishah mano ban poi sha ki khar lum ka nam ba la shat rong ksiar da ki jingtip ba rieh baroh? Ngi dei ban kynmaw ba shisien ba ngi la lah ban trei bad shah ia ki jingeh, ngin sa roh ban kheit ia u soh uba thiang u ban pynpaw pyrthei ia ka burom, ka jingstad bad ka hok u khun Khasi Pnar shityllup.

CHAPTER VI

Ka Jingduna Ha Ka Kam Thoh History

(MRS H. GIRI)

Ka subject kaba ngin ia pyrkhath lang ha kane ka por ka long "Inadequacy of Historical Writings" lane "Ka Jingbymbiang ne Jingduna Ki Jingthoh shaphang Ka History ka Ri Jong Ngi". Kaei ka history? Ka long ka jingtip ba iar, ba har rukom ba donkam ia ka jaitbynriew ha kiba bun ki lyngkha jong ka jingim, ka jingtrei jingktah, ka bor ka iktiar, ka synshar ka khadar, ka ain ka kanun, ki duster ki ritti, ka longbriew manbriew, ka pyrkhath ka pyrdain, ka thma ka ktien, ka long iing ka longsem, ka rukom sain hima sain pyrthei, ki puriskam, ki purinam bad ki khatanang. Ka rukom hikai ban pynsan pynrangbah bad ka tynrai ka jingim u Khasi Hyndai. Ka History ka iathuh ruh ia ngi, ia ka jingiateh lok bad jingiasynjuk ki Syiem Khasi hyndai Shuh shuh, ka iathuh de ia ka jingkylla ka synshar ka khadar, ka imlang ka sahlang, ka trei ka ktah na ka jingwan u Phareng bad ki jingjia mynta. Hato ka jaitbynriew jong ngi ka long kaba khlem don la ka history? Da ka jingsarong nga sngew ban ong ba u khun khasi khun khara, u don la ka jong ka thymmei longbriew, u Hynniew trep u Hynniew skum u don ha ki khatanang, la ki parom ban pynsngew pynsngap ha ngi.

U Khasi u iapher shibun eh na kiwei pat ki jaitbynriew jong ka Ri India, ne jong ka pyrthei hi baroh kawei. U longshwa manshwa u seng **ia ka niam tip briew tip Blei**, bad halor jong ka, la pynlong ia ka jaid bynriew jong ngi. Namarkata, lada ngi kren shaphang ka thymmei jong ka History ka Ri jong ngi, ngi dei ban sdang na ka tyllong ka duster longbriew manbriew jong ngi. Ka kynthai, ka nongbat ka nonglum, kaba kynshew kaba kyndiap, kaba kdup

ia u kup shiliang u sem shiliang ka kur ka jaid, kaba ri kaba
 dup ia ka jaid ka kynja, ka long ma ka u shabi jong ka rym-
 pei. Hynrei, hato ka history ka nud mo ban ong u rang-
 bah Khasi um donbor ei ei bad um don ka bor ka iktiar?
 U rangbah u long u 'kni' bad u 'kpa' u long ma u, u nong-
 iada ia ka kur ka jait, ka ing ka sem bad ka shnong ka thaw.
Ka 'Wait' kaba u bat sha ka mon. ka long ha un iada ia la
ka kur ka jait bad ia la ka Ri. u dei ban long uba la kloï,
 uba la pynkhreh lypa haba ka wan ka thma ka ktien, u ieng
 ha ka hok bad u bat ia ka juban lak. U 'Symphiah, sha
 kadiang u kdew ia ka jing jali jaum ki kyntien kiba mih
 na ka shyntur jong u. ban sneng ban khraw ia la ki para. Ki
 dustur bad ki riti jong ka jaidbynriew hi, ki long ka thymmei
 kaba nyngkong kaba ngi lah ban lap ia ka history jong ka
 jaid bynriew.

U Goethe u ong, "Ka kamram jong u historian ka long
 ban pynakhlad ia kaba shisha na ka bymshisha, ia kaei ka
 kaba artatien na kaei kaei kaba ngim lah ban pdiang.
 uwei pa uwei u nongwad bniah u dei ban niew ialade kum
 uta uba la shah khot ha u nongbishar ban at ia ka sakhi
 kaba dei". Ka jingthmu jong ka jingthoh ia ka history ka long
 ban pynpaw madan ia ka Ri, naduh ki sngi kiba mynhyndai
 eh. Kumba la ong haneng, na ka jingtih bad jingwad bniah,
 ka history, kam dei ban shah shiliang khmat iano iano ne
 ia kano kano. Ha kane ka liang, ngim lah khlem da sngew-
 nguh eh ia u Dr. H. Lyngdoh (bam kwai ha ing u Blei) uba
 ia krew ia ki raieh raidam ban prat lynti ia u khun khasi
 ba un tip ia la ka history. Hooid, kumba ka subject ka
 batai, ka don ka jingduna ha ka thoh ka tar ia ka history
 jong ka jaid bynriew. Hynrei khlem artatien, ha ki "Syiem

Khasi bad Synteng' u nongthoh u la tih bad ngam jylliew
 ia ki jingshisha baroh. Halor ka jingiathuhkhana pateng,
 u nongthoh u la sthah pynwan dur ia ka jirgsynshar khadar
 ka ri ha ki por kiba mynshuwa. Wat lada u Khasi 'u la
 nguid ia ka kot' u Dr. Lyngdoh u ong: "Don Jingkyrmen
 te, ba ia ka khana pateng shaphang ka jaid bynriew Khasi
 ruh, lah ban tei halor ka nongrim kaba seng da ki maw
 jingiathuh khana pateng kiba u Khasi, naduh mynlyndai

u la thoh da u khulom ka jingiohsngew pateng ha ka jing kynmaw jong u. Hynrei, lada ym don ba seng ia kata ka nongrim, ka hynnin bad ka mynuor jong u Khasi kan sa jah noh junom, bad tang ka mynta bad ka lanor ki lah ban sah lada don ba thoh ia ki. Ha ki Jingpyrshang ban tih bad ban shtah ia ki jingjia ha ki por jingiathuh khana pateng na ka bynta ban seng ia ki nongrim ki khana pateng, ki nongthoh ki shem bad ki jingeh kiba khrawtam ba ki ia-kynduh ki long ki jingnep ne jinglum ka jabieng jong ki nongiathuh..... La kumta ruh, ngi iohi ba ki nongtrei kiba wad shitom bad kiba trei minot ban tih bad ban jiar ia ka, ki shem ia ka ha kaba khatduh”.

Shuh shuh, ki mawbynna ba dang suh nam, ki mawlong ki mawshai, ki krem bad ki pubon ki don la ki khanatang ban iathuh ia ka history jong ka jaid jong ngi. Kum ka nuksa kaba lap dang shen, u don uwei u mawbynna ha Iapngar uba long ka dak ka jingkynmaw ia ka thma hapdeng ki Synteng bao ki Bhoi. Ha kane ka thma ki Bhoi ki la pan jingiarap na ki Syiem Shillong bad na ki Nongteng. Ki Bhoi Iapngar ki la riech ha kawei ka krem kaba ki khot haduh mynta ka *kut iapngar*. Hangne la don ka nongbah bad bun ki mawbynna kiba, ki pyinieng ban sah kynmaw ia kane ka jingjia, shu shuh u *Buda Byrwit*, u khlawait Nonglung ryngkat bad ki paid jong u, u la long u nongiarap uba khraw ia ki Bhoi ha kata ka por. Ki paid Nonglung ki ioh jakarieh hapoh Iapngar ban iada ia ka jinghiar thma ki Synteng bad haduh mynta mynne, ki briew shato ki ju kren kynmaw ia kawei ka prang hapoh Mawpung bad kiwei kiwei ki kharai ki palit ba la wan shisien ban buhai shnong da ki Nonglung. Hato ka krem Marai kam kren briew haduh mynta? Ka ktik ia ka jingmut ki nongthoh bad nongwad bniyah ba imat ka **Divene Right Theory** jong u Hobbes ka la don lypa ha ki thied snam u Khasi. Hato u longshuwa manshuwa jong ngi um shym la mut dur lypa ia ka jing-synshar ia u paitbah da u paitbah?” Ka history ka dei ban buh ia ka record ne ka jingkynmaw ba u Khasi um lah ban thung Syiem ialade, um lah ban khot Syiem ia lade ne seng hima na ka bynta ia lade hynrei ‘ki bakhraw ki long ki trai hima bad ka Jaid Syiem ka long ka jinglong jong ki”.

Ki khun ki hajar kin iasoh kawei ban pynlong ia ka hima ka baiar. Ka long ka jingsaindur jong u longshwa jong ngi hi, khnang ba ki Khun ka Ri shi tyllup pyrt'hei kin suk kin sain. bad kin im baha man bh'.

Naduh ka jingwan jong ki phareng, ym tang ki Khasi hynrei ki nongwei kata ka mut ki dkhar bad ki phareng, ki la pyrshang ban thoh shaphang ka history jong ka Ri jong ngi. Ki la thoh ym tang shaphang ka synshar ka khadar, ka thma ka ktien bad kiwei kiwei, hynrei ki la wad ruh ia ka tynrai jong ka ktien ka thylliej ka kup ka sem, ka dur ka dar bad kiwei kiwei: lehse, ka por kan ym shah ban iathuh bniah ha ngi, hynrei shikyntien, ngim lah khlem da sngewnguh ia ka jingtrei shitom u Rev. H. Roberts, u Sir E.A. Gait, u Mr. B.C. Allen, u Sir George Grierson, u Sir Joseph Hooker, u Lindsay, u Sir Charles Lyall, u Lt. Col. Gurdon, u Capt. Pemberton, bad kiwei kiwei kiba la pyrshang ban thoh ia ka history jong ka Ri jong ngi kaba ki lah ban tip ei. Ngim lah ban len ia kane ka jingshisha, hynrei ngim dei ruh ban klet ba ki don ki jingbakla kiba ngim lah satia ban kubur. U Sir Gait ha ka kot jong u "kka Histroy of Assam", u ong namar ba ka jaidbynriew jong ngi ka long kaba ngi shim jait na ka kynthei, ngi long ka jaitbynriew kaba ri bun lok. Kane ka long kaba phim ju leh. U Sir F. Poollek pat u pynphai nia ia katei ka jingong kumne "It is also remarkable that a received custom so lax as not to seem to civilised administrators fit to rank as any kind of marriage law, has been found compatible with fairly strict monogamy in practice. It seems fairly certain that both the frequency and the importance of polyandary have been exaggerated".

Shikyntien kwai, ki kot kiba iadei bad ka history jong ngi ki dang duna shibun. Ha kane ka liang ngim lah khlem da sngewnguh ia ki para Ri jong ngi kiba la trei shitom ban sei madan ia ka history jong ka Jaid Bynriew, ia u Dr. H. Lyngdoh,—“Ki Syiem Khasi bad Synteng” u Father Costa—“Ki riti jong ka Ri Laiphew Syiem”, I Bah Hamlet Barch — “History and Culture of the Khasi People” u Joel Gatphoh bad kiwei kiwei. Ka Ri Khasi ba iar ka dang sah shrah. Hato kam dei ka kamram jong ngi uwei pa kawei ban prat

ia ki nrit, ban thiew ia ki kynbat, ban lum ia ki perom bad
 ki khanatang, ban pule ia ki maw kynthei, ki mawshynrang
 bad ban pynshong nongrim ia ka history ka Jaid Bynriew?
 ki tyllong jingtip kim duna satia te, lada ngi panpoh la
 ka syngkai ban wad ia ki jingshisha. Ka long ka jingkyntu
 lang ia ngi baroh ba da ka jingieit bad jingniew burom ia ka
 Ri i Pa i Mei ia la ka rympei, ngin wad haduh ba ngin da
 khyllie syrtap lut ia kei kiei kiba la bunrieh naduh barin.
 Ngidon ka jingkyrmen kaba skhem ba, ia ka history shaphang
 ki Khasi Synteng, kaba la buhrieh ha ka niam tip Briew tip
 Blei, ha ki dustur ki Riti tip kur tip kha, lada ngi wad sani
 bha, ngi lah ban pynpaw pyrthei ia la ka history. Kumba
 u Myllung Soso Tham u phohsniew—

“Ha sngew nangta kein khun ka Ri,
 “Riew khlaw” la khein ia nga ia phi;
 Ka kot ka sla baroh la jah,
 Mynba ngi klan lyngba ka wah,
 Mynta la mih ka thoh ka tar,
 Kan sngap baroh ka pyrthei jar,
 Kumne hynuai, ka long ka Ri,
 Mynba kyrpang ka sah sotti:
 Ynda la niewtang bin-pa-bin,
 Kumne ka ong ka dak ka shin,
 Ynda la kren ka thoh ka tar,
 Ki sngi barim kin tyngsahain kdar”.

Khatduh iawai, ngi sngewnguh shibun ch ia ka Depart-
 ment of Continuing Education bad u Vice-Chancellor, u
 Dr, Chanrran Devanesen ba ki la sdang kum kane ka Sym-
 posium ka ban ailad ia ki khun ka Ri shityllup ban sei la
 ki sap ki phong ha kaba pynroi bad kysiew thiah pat
 ia ka jait bynriew kaba tip Briew tip Blei, kaba im sngi ban
 kamai ia ka hok. Ngin kyntiew ia la ka thymmei longbriew
 manbriew sha jrong bau kham shajrong khnang ba kan long

kaba bit ban ia paw pyrthei bad kiwei kiwei ki jaid hynriew,
Kumba u nongthoh u rwai:--

“Hangno ngin ieng sha, khlem la thymmei”?
Sha kut pyrthei duriaw bah ngin jngt;
Long tang kum sla dieng, iap lich beh ka lyer,
Hangne ban suhthied em, ha sla shu per
Don bym sarang mo, tynrai Ri la jong,
Ne nud ban tyngkan ia la sap la phong;
Wat jngai na la shnong ne ha Ri nongwei
Shlan mo ban leh kh noh ia la thymmei

CHAPTER VI

U Diamon Bad Ka Duitara Ksiar

VICTOR G. BARLIH

Naduh ba u Khun Bynriew u sdang ban shong ban sah ha ka pyrthei hapoh u Hynniew Trep u Hynniew Skum, U Blei Nongbuh Nongthaw, da lade hi U la pynithuh ia u Symbai u rnai. Kumta u khun Khasi-Khara u im da ka rep ka riang. Baroh shisngi u ia kyrsum bad ka Mariang hapdeng la ki bri ki lyngkha ryngkat bad la ki jingri ki jingdup. Kynjai hapdeng ki dieng ki sieij, ki phlang ki syntiew bad ki laiphew skit laiphew sker kiba tap ia ki lum ki wah ba itynnat, u khiih u im ha ka suk ka kmen ba pura ka long rynieng. Lyngngai ha pneh ka mei mariang, ki kshaid bad ki ryndang ki sim ki doh ki kynoi ia u, bad na rngai, ki rong sngur jingim u Khyndai Trep Khyndai Skum ki wan wiat iawbei na dwai U Blei haduh ka dohnud jong u. U ring mynsiem ia ki lyer suhsieng ka Ri laiphew syntiew jong ka pyrthei ba dang lung. U khiah krat ha ka met ka dohnud bad ka jabiang; um neh shong hajuh, ka mynsiem jong u ka ksa d ban king shaduh shatei sha khlieh pyrthei, sha ri ka Sngi u Bnai bad ki khlur--U Trai Nongbuh Nongthaw, u bam ju mon ia u khun bynriew ban ngam sha ki niamra shaiong ka jingim. U kyrshan bor ia u ha ka iabeh kamai hok kamai jingshai jong u da ki dak ki shin bad ki jingkem jinglar kiba shongkun ha ki skit ki sker bad ka long rynieng ki sim ki doh ba phalang ka mara ka matti Blei ka khrum ka bneng.

Kumta na ki por sha ki por, ki mih ki nongsaid ki nongthew bad ki khraw pyrkhath ki khraw jutang kiba krad ia ki krem Lamet latang, ban lum ia ki moin ki manik ban pun ia ki kyrdon ka lynti ba lam shaduh tyngkong iing ka Sngi, ka kmie jong ka jingshai, ka hok bad ka jingshisha. Te u Khasi, naduh kulong kumah, u dei u khun ka jingshai. Um ju lah shah ia ki ksuid ka niamra bad ki bor ka jingdum ban tyllep ia u. Katno ba u tied tasa bad u tim u tla ia ka

hynroh ba ka nud ban thap leit nguid ia ka Sngi bad u Bnai. hateng hateng ki mih ki 'rangkynih bad ki simpah simsong kiba pynsawa pyrthei ia ki hamsaia bad ki jutang kiba kyntiew ia ka buit ka akor bad ia ka long briew man briew shaduh ki rngi ba tyngshain tam jong ki kyrdon jingim pyrthei sngi. Ia ka maia jong ka Pahsyntiew yn iai kynmaw pateng la pateng katba ka sngi ka dang shat halor u Lum Shillong. Ki laiphew ski jong ki ksing bad ka jingpah jong ka tangmuri ha ka por ba pyndep ia ka niam ki Syiem Nongkrem kin iai ialap ia ka mynsiem wad Blei u Khasi wat ha ki kam sañ pyrthei. Hynrei ka jingangnud jong u kam kut tang ka kliar u Kongbah Lum Shillong. Ki khyndai umdih umtong kiba tuid don dur don sur kin iai pypnpur ia ka jingmut jong u shaduh ka Ri u Khyndai Trep u Khyndai Skum. ka kyrdan ba ha khlieh tam ba ka bor mynsiem u briew ka lah ban kot. Ka jingieit ia ki shah matti jingshai u Trai Nongthaw ka la ngam bad shong seng ha dohne! ki khun ka Sotti Juk. hynrei ia ki mawsawa thiang sur jong ka, ngi iohsngew tang khyndiat eh mynta. bad ia ki suin bneng ba phyrnai bad ia ki dur ba thiang ka mariang, ngi iohi sa tang da ki 'mat peit.

Shisien mynnor ka Mariang bad ki Rympei Khasi ki la long ki Skul Bah bad ki Ing-Mane. Tang la poi ka prem mied, haba la dep ka kama! ja kpoh. ki sur bapah ba ih ka Tangmuri ryngkat bad ka jngud ki Ksing. ba pynkhih mynsiem palat ban ia ka jingriew jong ki baje ki por mynta. ka ring ia ki samla samhoi sha Lympung Ingseng ban pynhap kjat ha ka iuh skhem bad ka rah sting ha ki SHNOK ka 'Sing Nakra bad ka padiah ki 'Sing-rit. Kumta shi sur jingmut, kawei ka buit kawei ka bor. ki mih ki Khla ka Wait pha jingim ba ka bynta ka Ri umsnam u 'Ni u Kong. Nangta sa ki sur pynlung mynsiem ka Marynthing. ka Maryngod, ki khem umshit ki khem umjah ia ka jrem met jrem phad bad ia ki jingmut khor ka mon laitluid shimet.

Ha kita ki dur bad ha kita ki sur, ki Kni ki Kpa ki lum ki lang ia la ki Khun ki Pyrsa, bad ki pynkhuid bad pynsbur ia ki dohnud bad ki jabieng jong ki shwa ba kin bet ia la ki symbai jingim ba bha. Ki dur ki jingpyrkhat

ba khraw bad ki jingithuh paw ba la sain dur baroh shj
 sngi ki wan tyngshain ha ki syrdeng bad ki tympan sur
 pring badum jong ki lyngwiar jingieit pynsyaid mynsiem
 ki Rympei Khasi. Ki Myllung ki oh ia ki rong jingstad
 pharshi, bad ki phylliew ia ki sur ih ki tien syllok ha ki
 dohnud balung da ki khriang ka Duitara. Te ha lypung
 ka jingim briew, u **BIRIA Dkhan** u wan rkhié ha ban da dam
 ki khmat; ka 'Lainili **SHEMLANOT** kmie u Sier 'Lapalang
 ka wan theh la ki ummat paitdohnud ha khmat ka Wait
 u sum u khun bynriew. U diengkhiéd u wiat pyrkhuu ka
 met, te hap ki sohbang soh thiang ban um ka ryndang u
KYOH MYNTHI Rangphawar ha madan siat thong,
 ha ka por tan mawlong mawteh ne ha rysan rah-rong
 mrad jong ki sngi ka ksaw ka kpong. Da kumne ki barim
 ki thwet ki rwad ia ka duh ka dang jong ki jingsngew kiba
 trei donbor hapoh jong ngi, hynrei kiba ngim lah da lade
 hi ban batai. Ki plaid ki tai ia ki syrtap ha maian jong ka
 jingim bad ki jer ki niewtang bad ki pynsngap ki pynsngew
 ia ki ha ki sur ka duitara, kaba la long doh long snam ha ka
 jingim jong ki bad ha ki ktien shong sbai kiba wan pasiaw
 na rngai, katba ki kti bajem padiah ki shon ia ki dak ki
 shin jong ki dur jingim kiba paw ha ki jingjia ba phylla
 ha ki jingkam jingleh u khun bynriew bad ha ki laiphew
 jingthaw ka pyrthei. Hynrei ia ka jingthiang, ka bor bad ka
 dor jong kine ki khanatang donnam, ka por ka lah klap
 noh, bad ngi mynta ngi ioh sa tang ia ka shynrong. Kumta
 ia ki **KSANTHMA** jong ka hyndai, kiba tang ia kawei ka
 shim por ban rwai naduh tang shu dep ka bam ja mied taduh
 ban da kynih syiar, ngi ioh pule mynta sa tang kum ki jing-
 iathuh khana ha ka Prose. Hynrei u Saihon ba dang sah
 tдем um ba lip noh. **Ki jingiewbih thiahg jong u dkhot**
u dkhai ba la noh na ka dohnud baieit ha ka Duwan Rympei
 Khasi ki la kiew ha ka **Dorbar Blei ban khie ka rasong bad**
ban ieng ka daw ki jutang bad ki riti poi-hok poi Blei ha
 khmat ka pyrthei; **namar ki longshuwa ki la theh lut khait**
ia la ki sap bad ki snap khlem khnih lynti ei ei wat tang
 shi thoh ruh ia ka nong-kylliang.

Ka phang ba ki ruid kam pat dam. Nga dang kyn-
 maw kumno, ha ki por ba nga dang khynnah eh ba i Parad

Soso Tham i ju khot ia i Bah Sib matlah ban wan rwai haj iing jong ngi. (Namar i ia teit lok bad I Pa bad I ju wan shongkai barabor bad i). U ju rwai ia ki jingiathuh khanei barim bajah ha ki sur bad ki ktien ba sngewtynnad, hynrei namar ba ngim ju pynleit jingmut, ngam kynmaw ei ei shuh ia ki. I Parad Soso ruh i ju hikai rwai kylliang ia u. Kawei na ki jingrwai ba i likai ka dei kato "Nga dei u Sib matlah bapli, Ka sopti jot nga phong" kaba ngi shem ha ka "Duitara Ksiar" Lada ngam bakla, imat dei kane ka ingrwai ba nyngkong eh ba i Parad Soso i la thaw. U Bah Sib um don shuh, hynrei ka mariang bad la ka dur bhabriew bad ka ryndang thiang ka dang iai neh. U khlieng ba her ha suin, ka sim ba pah ha dieng, bad ka kpep haneng Madan Weiking, ki kynshoit ia I ban thain ia ki sur jingrwai ban kysiew ia ka mynsiem thiah iap jong ngi ba ngin sei bor ban pynlong pat ia ka Ri jong ngi ka kper soh kper syntiew. Ynda la shop ka pyrthei ia I sha Shangpung, ka mynnor ka khot ia I ba in kein noh ka iaid sadhai ha ka lynti bah ba lam sha Jaintiapur, bad ban leit kiew sha kliar u Lum Lamare ba in ioh kem ia ki sur thiang ki ban plie ia ki khmat ki khun ka Ri, ba kin ioh peit ia ki dak ki shin ka Aiom Ksiar ba ki wan phalang ha ki lyngkha bad ki brisoh ba wiat samrkhie ia I na shiliang ka Wah Myntang bad ia ka jingitynnad jong ka jingim synlar ka suk pura—Ki khun ba im ba khih ha pneh u Sup u Thiar Ki aiom ki kylla bad ka por ka poi ba I la dei ban iehnoh ia la i sem paro bad ia u 'tiew Lyngskaw ba puh hapoh ka Lapohiat ha shlyngkiar rympei jong I, bad ban khublei ia u Lum Lamare da ka jingpait dohnud. Hynrei ha kawei ka Class jong ka Government High School Shillong, ki ksai ka Duitara I Bah Hewet Singh, u khynnah skul jong i, ki shad bad ring rngiew ia u khun u Adam, u hynmen rangbah jong ki Nongshilliang Myntang ban pynshngain pyntngen ia u.

Sa i Ma S.J. Duncan, na Lum Mawbah i phah ia ka jingrwai shaphang ka Mynsiem ba shynrang ban ai bor ai mynsiem ba i lah ban pyntyngshain ia ki rong ba phyrnai jong ka Eden hyndai ba ki lum ki wah Khasi Pnar ba ieit da u Diamon bad u Khulom Ksiar jong i. Ia kine artylli

ki jingrwai i la bynrap lang bad la ki jong ha ka "Duitara Ksiar".

Ki rong pynthame bad ki sur pah jong ka spah. ka bor, ka nam bad ka stad pyrthei na ki ri ba pher, ki wan poi, te baroh baroh ki ia rop shata. La khie-dew u pumpum da ka jingiakhii win bad ka huri-hura jong u laiphew jait bynriew; te **ka main ba khraw jong ki Lat Morti bad ki Moin ki Manik ka Meirilung ka lip ka rong ka rup.** Ka Sor Shyllong ka la kylla long **ka Babel jong ki jingthaia bad ka rong phong shisngi.** Te ka Thei-bhabriew jong ka tip briew tip Blei, ka buit ka akor bad ka hok ka la phet wir noh bad ieh ia u Myllung ban iam pangnud wei briew. U ruh u ieh noh ia la ka iing bad u bud dien ia ka shaduh tyllong ki khyndai umdih ki khyndai umtong. Ki kjat jong U ki lam shadien trai jong ka lypung bam khana khlieh riat jong u, bad ha kliar jong u Lum Shyllong baieit tam eh jong u. Ka jingitynnad jong ki lum ki wah ba i shong Blei jong ka Ri thep mynsiem lasubon ka wan tyngshain bad suhsieng haduh tyllong dohnud jong u. Te ka mynsiem jong u ka her sha ki rngai jong ka Sotti Juk. Sa shi-sien pat, ha u tnum u tyndai ba ieng ha ranab u Lum Shyllong. u iohi ia ka mat kylliang jong u Hynniew trep Hynniew skum. **Ka thnam ka snam Khasi ha ka long ryn-ieng jong u, bad da ka dohnud ba shlei da ka jingieit Ri bad da ki kti ba dem aiti, u shon ia ka shap jong "KI SNGI BARIM U HYNNEW TREP"** ha ki sla bym ju iap. Ki sur jong ka kin iai shlei bad iai sawa ha tyndong shkor u Khasi Nongrwai shaduh ki tmier ka por. Hynnei sha iing u dei ban leit phai tangba ym marwei shuh. Ka Umshyrpi ka synran ia u shaquh khap Sor Shyllong, ka da ai

um ia u **Dieugsniang** ba un ioh wan rich tngen haba u lait kti lait kjat na ki sai-khum jong ka doh bad ka snam. Kum-juh ka ai um ruh ia ka kper syntiew ha arliang um Jasai kaba long ka jaka iaid kai pyngad jong ka "Thei bhabriew ba sah samla rta naduh ki sngi ka ksaw ka kpong. Shane bunsien bunsien u myllung jong ngi u wan rich tngen, ban sngap ia ki sur padiah ki shynriahkti jong ka halor ki khriang ka Um snmrpi. Ah ! ban da la ioh ring record bad

thoh ha ka Staff bad Solfa Notation ia ki jingkyndud jong ka "DUITARA KSIAR" ba ka tem ha krem dohnud jong u, ka Ri Khasi-Pnar shi tyllup kan jin da la kylla long ka lym-pung shad suk mynsiem jong ki sur bathiang ki ban sien ia ki thapniang ha ki khun ka Ri ba kin her kham sha khlieh jong ki lum Makashang bad ban ioh peit ia ki Tmier jong ka Ri ba shong kham jngai, kaba long lehse mynta ka sem paro jong ka mynsiem jong u. Haduh katta ka Music ka trei ha une u Kongbah Myllung jong ngi. Shihajar nguh ia kito ki 'riew jynsur mynsiem kiba, naduh shiliang duriaw, ki la wan ban hikai ia u khun Khasi khun khara ban pyndon-kam ia ki Roman script kiba la pynlah ia u ban pynmih ia ia u ban pynmih ia ki kot kiba kynsai tam ha ka Literature Khasi.

Nga donbok shibun, ba kumba kyntu manore, nga la ioh ban leit bud ia i Pa, ha kawei na ki jingleit peit skul jong i shaduh ki 'lawbah-lawsan jong ka wah Kupli, bad nga la iohi ia ka jingitynnad bad jingiphieng ba maian jong ka mariang ha ka jinglong Sotti nylla jong ka. Ngim shym shym sah ha shnong, hynrei ngi la leit sah ha ka Mashang ap hali jong U Woh Kynji, kaba don hapdeng 'Lawbah-lawsan kumba saw san mail ei ei na Khon-shnong. Ki jaka sha ki thain Sutnga shato ki long kiba juh bha ban shong ki Hati bad ki 'La-bambriew ; hynrei i Pa tang bad u nongkit bad nga, ngi la leit sha kata ka hali tang ban ioh sngap ia sngap ia U Woh Kynji namar ka nam jong u kum u nongtem Duitara uba tip bha ia ki **Parom-Pnar**, ka la poi sha ki shkor jong i. Mynmiet, mar tang ia dep bam ia ka ja bad ka jyntah ba u shet ha ka tyndong siej, kaba la bang palat., u tem ia ka Duitara bad u rwai iathuh khana sngew tynnad haduh katta katta ba nga klet lut ia ka jingshyrkhei ia ki 'La bambriew, kiba kyrhuh sawdong kata ka hali, bad nga sngew ba nga im ha kawei pat ka pyrthei. Kum lashai mynsngi nga kyrpad ia u ba un tem biang ia kita ki jingrwai ba u rwai mynmiet, hynrei u ong ba um kynmaw shuh ia ki ktien ba u rwai, bad ba ha ka por mynsngi bad khlem Duitara lei lei, te, khlem da lah pymmih ei ei ruh em. Kane ka long kaba shisha. Kumno u briew u lah ban kynmaw ia ki ktien jong ki jingrwai kiba shim por saw san kynta ban rwai

tang ia kawei. Ngi ioh sah tang armiet hangta ; hynrei ka jingitynnad jong kita ki jaka bad ki sur ba thiang jong U Woh Kynji ki ktah haduh katta katta, ba ngam lah khlem da jaw ummat, ba nga la dei ban khlad noh nangta. Nga dang khynnah eh ha kata ka por, dang kumba 9 snem ne ; hynrei haduh mynta, nga dang kynmaw ia ki ar sngi ka jingim ba nga la ioh mad kiba la ktik ia nga ban ialeh dohiap dohksew ban hikai ia ka Staff khnang ba nga lah ban lum ban lang ia ki jingrwai Khasi nylla bad ban pynneh ia ki ha ka jingthoh. Da lade hi ruh nga la pyrshang ban thaw, bad da ka jingeh bym lah ong shuh, nga la lah ban pynmih madan katto katne na ki ; hynrei haba nga pyrkhath ia ki kambah jong ki 'Radbah Myllung jong ngi, nga sngew ba nga long tang u bat-iam baid ha khmat u Sning u Stap.

Ka Duitara ka da long shisha ka nong kysrsew ia ki sap bad ki bor ba shong tynnian pohsah ha shadem jong u Myllung Khasi, ba kin her shaduh ki phngit pyrther bym tip bad ban jer ban niew tang ia ki dur rngai ba iohi hangta da la ka ryndang bad ki sur synran ka Duitara ba ki kti jong u ki tem. Namar kata u **Myllung Khasi u long, ha kajuh ka por u Poet, u Composer bad u Artist.** Ha u ka Music ka long ki thapniang kiba kit ia u sha ki rngai jong ki jingpyrkhat bad ki jingmutdur ba khraw. Ka long ruh ka dong phylliew bor pyrkhath bor mynsiem bad jingstad ha la ki para briew. U Myllung Khasi u da theh mynsiem shisha ha ka duitara ; ka jingieit jong u ia ka, ka nang plung katba ki sngi jingim jong u ki nang iaid. Kumta ngi shem ba ki Myllung kysai ki dei ki 'riew tymmen kum u Woh Kynji. Ka long ka Kot buh jingkynmaw ia ki jingstad ba u la lum thup bad nguid bad pun ha lade, kum ki kot ba ngi pule da ki mat-peit mynta.

Ngi pangnud ba ki Myllung kiba la prat lynti ia ka thoh ka tar jong ngi, wat la ngi la ioh lum tang khyndiat eh na ki bad buh ia ki ha ka jingthoh, ki la nang jah ; hynrei nga ngeit eh ba katto katne ki dang don hi ha ka jaka kynyndong jong ka Ri jong ngi, bad nga sngew ba ka dei ka kamram jong ngi ba ngin leit wad ia ki ban ring record ia ki jingrwai, ki 'tien stad' 'tien tymmen jong ki khnang ba ngi lah

ban buh ia ki ha ki jingthoh bad ha ka Staff bad Solfa Notation. Kumta nga kyrpad ia ka University ba kan plie ia ka Music Class na ka bynta kane ka kam bad nga sngew ba ka dei ban leh kloï ia ka; namar, balei ba kum kine ki jingrwai kin shu duh noh.

(Khmih ia kane ka jingrwai u 'Sier Lapalang ba la suh iang hangne.)

U'Sier Lapalang

*Tune:—*BY J. SERARAH TIAM

Words: Extracts from MS of the Late Rev. Morkha Joseph

HARMONY: BY VICTOR G. BAREH (1966).

Key G.

[illegible]

Chorus:—

$$\left\{ \begin{array}{l} |d|:-.r \quad |m|:-.m,m|m \quad |m|:-.r|m|s \quad |m|:-.r|r|r \quad |r|:-. \\ |d|:-.t, \quad |d|:-.d|d|:d \quad |d|:-.t,|d|:d \quad |d|:-.t,|t|,t, \quad |t|:-. \\ |m|:-.f \quad |s|:-.s|s|:s \quad |s|:-.f|m|m \quad |s|:-.s|f|f \quad |f|:-. \\ |s|:-.s, \quad |d|:-.d|d|:d \quad |d|:-.f,|f|,|s|, \quad |d|:-.s,|s|,|s|, \quad |s|:-. \end{array} \right\}$$

$$\left\{ \begin{array}{l} |s|:-.f|m|:-.m|m|m \quad |m|:-.d|r|m|d|:-.l|d|:d \quad |d|:-./:-./:-. \\ |t|:-.d|t|:-.t,|t|,t, \quad |t|:-.s,|f|,|t|s|:-.l|s|,|s|, \quad |s|:-./:-./:-. \\ |m|:-.f|s|:-.s|s|:s \quad |s|:-.s|r|s|m|:-.d|m|m \quad |m|:-./:-./:-. \\ |t|:-.l,|s|,:-.s,|s|,s, \quad |s|:-.m|f|,m,|s|,:-.m,|d|:d \quad |d|:-./:-./:-. \end{array} \right\}$$

1. Ko khun jong nga, Sier Lapalang,
Ko khun bhabriew, ko khun lamphrang,
Hangno phi don, kynrad ka mei;
Hangno phin teh l'i mei marwei.

Chorus:—

Wow ! la shet ka 'tich-pong deng
la ka rynñieng U Kynrem reng:
Wow ! la kijit u 'nam-sarang
la ka mynsiem u Lapalang.

2. Naduh dang kha nga ri kyndong
Ha kaba iaid ba thiah ba shong;
Kylleng nga bud ha kti ha kjat
Ba mynsaw ia phi kan ym ngat.
3. Sha Ri Khasi phi kwah leit kiew
Jangew jathang ban mad ban iew;
Phi ong ki lok ki ong u bang,
Bad ki sha lum ban kai phi thrang.
4. Phi ong u don 'langniuh lang'khain,
U bam ju don ha la ki thain:
Ka 'erbatesi batemon
Hangto ka beh, hangne kam don.
5. Nga la ong, 'khun yn nai leit kiew
Sha lum Khasi sha Ri ki briew
Shong khop ha khap Ri lum Ri thor
Bam la u khah, bam la u nor'.
6. U briew b'la ieng ka ksaw ka kpong
U risa ha tyng-ngi Shyllong;
U phawar sier artad lynti,
Ba ia phi ka la sep ka sngi.
7. Haba kumne seh khun mynta
La dum ka bneng khyndew ia nga;
Dohnud ka kmie la pait arliang
Hadien ki briew kin iathuh tang.

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A GIST OF The Symposium On Khasi Literature

A Symposium on Khasi Literature was held at Shillong under the auspices of the North-Eastern Hill University on May 26-27, 1975. The Department of Continuing Education organised the Symposium in which almost 50 persons participated including eminent teachers and writers. Welcoming them, Dr. Hamlet Barch of the Department of Continuing Education, said that this Symposium, the first of its kind, was intended to promote co-operation among Khasi writers and explore new fields for the growth of literature with special emphasis on the cultural heritage and orientation. The Department also envisages future programmes for developing other languages of the people over whom this University extend jurisdiction. These programmes fall in line with the aims and objectives of Continuing Education. To start with, this Symposium was organised to enrich this literature as a stimulus towards further intellectual and cultural developments. The paper readers and chairmen of the selected topics had extended their co-operation in the midst of their heavy engagements. It was hoped that the participants would benefit from these themes and in turn channelise them for the production of more and more creative literature.

Inaugurating, Dr. Chandran D.S. Devenesan observed that in a pluralistic society, the diversity of languages need not always be viewed negatively. The Universities have to make available to the teachers and students the creative writings in all the Indian language, so that when we love 'our mother tongue we will also appreciate and respect the mother tongues of other. He pointed out that there are difficulties if one's language becomes too much rhetorical and political instead of being a medium for the communication of cultural and scientific knowledge. He wished that besides being a medium so mentioned, the content should be more cultural

and knowledge-generating while sharpening the critical and analytical faculties. Language is a vehicle of social change and transformation. A University by its very nature cannot be divorced from universalism and our language policies should be framed within this humanistic context. As regards Khasi, it has survived through the long centuries inspite of its not having adopted any script till comparatively recently. This language preserved its intrinsic quality and character. A language may be enriched by borrowing but not at the cost of losing its own identity. Khasi has preserved and enhanced its identity. Its characteristic is an inborn poetic potentiality. It is a member of the Mon Khmer family of languages spoken in South-East Asia and, therefore, provides us with a useful link with those neighbours of India.

Prof. R S. Lyngdoh, Speaker, Meghalaya Legislative Assembly, delivering the Presidential Address, stated that Khasi is a developing language like most of the Indian developing languages. It has developed a written character after it was put down in writing using the Roman Alphabet by the Welsh Missionaries although prior to their advent, efforts were made to reduce it to writing in the Bengali Alphabet. The fact that it has increased its vocabulary shows that it is a living language. It was recognised by the Calcutta University up to the B.A. level and from 1919 to 1975 there have been immense contributions. A decision might soon be reached to conduct a Post-Graduate Course in Khasi and the Symposium should consider the matter. The Symposium should also discuss how to impart incentives to the teachers and students alike. He pointed out the need of creative criticism for more improvement. There is great scope for talented writers and teachers to participate in these creative writings.

The following were the main observations in the light of the discussions which followed the paper readings:-

B.M. Pugh, Editor, *Meghdoot*, pleaded for some *innovations in Journalism* in keeping with the social change and the fast technological and industrial advancement. Several

participants, at the discussions, felt the paramount need of improving the quality of the Khasi newspapers and journals by enriching the contents and editorials with the help of competent writers or trained journalists. Attack and counter-attacks among the newspapers should be restricted to enable the press to play a better role towards shaping enlightened public opinion.

B.R. Kharlukhi's paper on *Polity and Citizenship* evoked discussion with regard to the concept of the Khasi Syiemship and State. It was pointed out that comparative analogies with the western theories on the evolution of the State are not helpful, in fact it is necessary that the theories relating to the conception of Khasi Sovereignty, origin of State, Citizenship and Democracy should develop on the indigenous lines. There is no denying the fact the Khasi democracy has suffered stress and strain in its actual applications. This was because the British Government in several cases had either curtailed or enhanced the powers of the Syiems to suit their administrative convenience. Attention was also paid to the need of modernizing the political institutions and customary laws with a view to encouraging a healthy public participation in the conduct of public affairs.

C. Wolfang's paper on *Development and Planning* sought to evoke the growth of suitable literature on this topic. The wanton de-forestation, the intricate and diverse laws of inheritance, absence of a properly organised market, other customary laws, social habits and norms have contributed to the deterioration of the economic conditions and caused a set-back to the economic incentives which applied intensively in the last century. These incentives were also dwindling because of the facilities, comforts and luxury available at Shillong. Presently very little has been done to channelise the local talents into the organised patterns of trade, business and industry. Lack of a spirit of adventure hinders the growth of useful economy. Young people prefer not to be posted to the villages. The paper indicated, that large scale industries would not be of immediate help to developing the local talents and the people should have a

share in the management of the basic and productive small-scale and village industries while the farmers should be able to fetch good prices for their commodities through an organised marketing arrangement. It was pointed that the War Shella laws of inheritance which entitle rights of inheritance to males and females alike are at variance from the other matrilineal systems.

Mrs. H. Giri in her paper entitled the *Inadequacy of historical writings* called for more contribution for enriching Khasi History. The need was also pin-pointed for developing its study in the context of its allied Sciences, Art & Sculpture, Polity, Economy, Sociology, etc. The accuracy of the old Ahom records should be either verified or corroborated properly. A modern history, commencing from the Government of India Act 1919, as being an antecedent to the contemporary set-up should receive more significance.

I.M. Simon's paper on *Philology* elaborated Khasi phonetic characteristics. The need was pointed out for a uniform spelling and the assimilation of scientific terms from other dialects into the Cherra dialect, the official language.

H. Syiemlieh's paper elucidated the *Philosophy and moral significance of folk-tales* as related to society, art, culture and polity. The folk-tales throw light on the origin of the religious beliefs in a virgin State when there was an absolute communion of man with God. The original religion was based on an absolute communion with God before the other forms of ritualistic formalism developed. Modern ideologies, fashions and social habits have displaced the importance of the folk-tales; they have caused moral stagnation and killed the incentives of the community character. The folk-tales were invented to unite the mental, spiritual and cultural character. The dimensions of the mighty deeds, achievements and wonders in the fields of creative state-manship, art, sculpture, and economy based on the moral and ethical concepts, are highlighted by these folk tales.

R.T. Rymbai's paper on *Criticism and its role* was illuminating. It pin-pointed the need of creative criticism towards reconstructing literature on a sound basis. Good language teachers must first be good critics. Criticism, in which Khasi is very much lagging behind, serves to evaluate, interpret and reconstruct the relevant themes of literature. In spite of any adverse opinion, a writer should not fear criticism but should grasp it for improving the quality of his writings.

Oscar M. Wahlang's paper on *Short Stories and Novels* surveyed the growth of Khasi literature. Intensive efforts have to be made to bring about more and more orientation with the indigenous life. It was pointed out that books should not be confined only to schools and colleges but should permeate the entire reading public. It was feared also that the Cinema and cinematic literature might have had an adverse effect by killing the originality of Khasi. In this way the various forms of superficial writing spreads. The illiterate and semi-literate may have been more susceptible to its influence. The lack of publishers is a hindrance to the growth of novels. The novelists have done good service in pointing out how social evils from town and cities spread with lightning speed into the villages; ruin the moral virtues and cause delinquency at the different social levels. Novels have done good service in establishing social usage, habits, norms in the context of the present times.

E.M. Reade Syiem's paper discussed *The Inadequacy of Drama*, historical, social and traditional. The stage seeks to reinstate culture on lines of music, social usage, costume, scene and plot. It should depict the indigenous characters more profoundly. The Symposium was of the opinion that the various playlets possessed by the villages and staged annually be properly edited toward enriching this literature. The stage has to be organised more systematically. The film and stage have both similar and dissimilar characteristics.

B.R. Kharlukhi's paper on *New Fields of Poetry* attempted

to discern the absolute dramatic form the relative dramatic vision. The English prosody is different from the indigenous prosody. But there are certain instances of ballads, sonnets, blank verse etc. Several members opined that the indigenous form, prosody and usage both in their absolute or relative character should obtain more intensive stress. There is need that the influence of western literature be restricted. Poetry should have its profound form, melody, figurative and imagery. The indigenous poetry known as **Phawar**, the parabolical or satirical usage, the harpist's mode of conception should receive more stress. The good poetry is free from artificiality, verbosity and exaggerated descriptions.

Mrs A.D. Tham's paper on *Art and Literature* showed how these faculties were intimately associated. The indigenous sculpture, tokens of message, incantations, citations of fables, art of music, appropriation of phonetics have bearing on literature. Art falls into different categories of oratory, prosody, rhetoric, music and painting etc. The indigenous art connected with sculpture and local craftsmanship should become more intertwined with the political and economic arts. The folk-lore as literature also deals with them.

V.G. Barch's paper on *Literature and music* laid more emphasis on the harp used as an instrument for expressing poetry. But it is also true that drum-beats give a real rhythm of music and melody. Drum-beats are so numerous and conform to the several occasions of household festivals, funeral ceremonies, war dances etc. The hill tunes obtained from the flutes are also numerous. In the modern composition, however, there is a variance in that a verse emerges first which is later on set down to a tune. Modern harmonisation and use of western instruments do not kill the typical Khasi tune. It was noted also that the sophisticated tunes and the random use of accompaniments mutilate the typical tunes. A need has been felt to collect the indigenous tunes and set down to a correct base by making use of staff notations, for obtaining the tune has a foremost importance.

The symposium explored these fields for the purpose of evolving recreative literature along these lines. The papers furnished some guidelines. There is great need to build literature on the local themes, as there are great potentialities and resources in the local culture

Ka Jingpynkut Ia Ka Symposium

KI JINGTHOH BA LA PULE HA KA SYMPOSIUM ON
KHASI LITERATURE—KI JINGPHYLLIEW JINGMUT
HA KI JINGTHOH BA DONKAM

Ha ki jingiatat kiba iadei bad ka jingpynbha ia ki kot khubor, *Innovations in Journalism* ba la thoh da I Rev. B.M. Pugh, bun kiba la ia shim bynta ha ka iatai, ki la sngewdei ba ki kot khubor kiba long ka atiar u paidbah, ki dei ban long kiba kham riewspah ha ka jingpyntip bad kiba don ka rukom thoh kaba khamktah. Ha kiwei ki jaka, ia ki kot khubor la thoh da ki briew kiba la ioh jingpynbit bha ha ka *journalism*. Ki kot khubor ki long ka atiar ban hikai bad ialam ia u Paidbah ha ki kam pynroi kiba iadei bad ka Sain Pyrthei, ka Synshar Khadar, ka Trei ka Ktah, ki Kam iatrei lang, kiwei ki Kam paidbah, ka Thoh ka Pule bad kiwei pat ki phang wat ha ka kam Hikai. Bun ki nonghikai ki pyndonkam ia ki kot khubor kum ki atiar ryngkat bad ki kot pule ia ki jingjia kiba don kylleng ha ka pyrthei. Ki kot pule kiba iadei bad ka history, ka sain pyrthei, synshar paidbah, bad cultural heritage (Ka Nongtymmen ka Jait-Bynriew) ne kano kano ka science, ki don ka jingiasnoh bad kane ka pyrthei kaba mynta: u nonghikai uba nep u pyndonkam ruh ia ka ko, khabor ban pyniar jingtip ha kita kiphang kiba ia-snoh. Ka jingiakawang ktieh para nongthoh kot khubor ka pynthut shibun bad ka kylla long ka jingpynwit ia u paidbah.

Ka jingthoh jong i Bah B.R. Kharlukhi kaba iadei bad ka sain pyrthei bad u nongshong shnong *Polity and Citizenship* ka la ialam jingmut ia ka Symposium sha ka thymmei jong ki Syiem Khasi bad ka rukom Sain Hima. Ka rukom Sain Pyrthei u Khasi hyndai ban seng ia ka Hima Sima ryngkat bad ki Hima Shnat, ki Hlaka ha ka pyrthei Rilum bad kumjuh ha ka pyrthei Ri dkharr u Laiphew Syiem, ka iapher shibun na ka rukom Sain Pyrthei uwei pat u Jaitbynriew. Ka rukom sain pyrthei, ka jingpynbat ia ka Sovereignty. (Ka mon Ka khlieh duh) jong ka hima ha u Paidbah, ka rukom

bynta ia u khun ka hima u khun sohysiēm. u khun shnat, uba khraw bad u raiot, ka rukom synshar paidbah, baroh ki don la ka nongrim, khlem da shim kylliang nabar. Ka rukom sain pyrthei ka la tlot naduh ba la iakhleh bad ka jingsynshar u phareng bad ka jingpyinkylla ia ka Riti ha ki ki khep ki khep, ka la pynsah dien ia u paidbah ha ki kam Synshar Khadar. La sngewdonkam ban don pat ka jing-pynbha thymmai khnang ba u Paidbah khamtam kito kiba don sap, kin ioh lad ban pynaid ia ki kam Hima Sima.

Ka jingthoh i Bah C. Wolflang kaba iadei bad ka jing-pynroi da ka jingpyrkhat sani, *Development and Planning*, ka la ialam sha ki jingiakren ba haduh mynta ngim pat ioh satia kum kine ki kot. Ki jingpyrkhat bun rukom ki la mih shaphang ka jingpyinkylla dur ia ki rukom hiar bad ioh pateng kiba la nang pyntroin, ka jingpom pathar ia ki khlaw ki btap, ka jingbhm lah pynaid ia ka khait ka pateng, ki rukom im thymmai, ki jingpyrthuh ia kiwei pat ki jaid-hynriew, ka jingiap jar jong ka jingiatrei lang, ka jingduna jong ki seng khait bad trei kam kine baroh ki la ktah shibun ia ka iap ka im. Nalorkata ka kwan iaidmon than, ka iabeh bad ka tynneng na ka jingialehkhai milai, ka la nang-pyntlot shuh shuh. Donkam shibun la kot ban pyndonkam ia ki riw don sap ha ka rukom trei kam ba thikna ban pynum pat ia ka khari pateng, ka trei ka ktah bad ki kam karkhana bun bun rukom. Ia mynta shipor la sngew ba ki karkhana rit kum ki kor Umsoh, Jam, ka Thain Jain ia ki rukom riam mynta, ki jingialehkhai khymnah khyllung bad kiwei ki rukom mar mata kin long ki mawjam ba nying-kong—ym dei ki kharkhana raabah katba ngim pat lah sei ia la ki jong ki briew. Ki nongrep ba duk ki donkam ka dor babiang ban im. La iakren ruh ba ka rukom hiar pateng ki War Shalla kaba baroh shynrang bad kynthai ki ioh pateng ka pher na ki nonglum bad kumjuh ki **Khasoi** bad **Khasei** kiba don ha lum shatei, sha sepngi bad shathie. Ka rukom hiar pateng ka la kylla namar ki kynthai kim long ki nongri niam ba la pynkhamti da U 'Ni U Kong kumba long hyndai hynthai. Donkam shibun ki kot lane ki kot khubor kiba iadei bad kane ka phang.

I Kong Helen Giri ha ka jingthoh ki *Jingsah Lymbiang ki kam thoh History*, I la kdew ia ka jingdonkam mardor jong ki rukom thoh history ha ka ktien lajong. Nalor ka History jong ka Sain Pyrthei, donkam ia ka history ki Mawbna bun rukom, ki Mawdur, ka Trei ka Ktah, ka jingkylla dur ka Ri bad kiwei. Ha ka bynta ka History ba kham mynshwa ym donkam ban shu shaniah beit tang ha ka jingthoh ki Syiem Ahom hynrei dei ban iawad na kiwei pat ki jaidbynriew kum ki Musulman bad ki Record phareng ba rim tam bad khamtam ban tih shuh shuh na la ka tynrai la jong. Ia ki jingthoh jong ki Syiem Ahom dei ban pynthikna bha shaphang ka jingshisha ha ki.

Ha ka jingthoh ia ka *Philology* da i Bah I.M. Simon i la pynshai ia ka jingdonkam ia ka rukom kynnoh bad spel dak kat kum ki Ain Phonetic. La sngewdonkam ban wad ia ka rukom spel dak ba ryntih bad khamtam ban pynriewspah ia ka ktien Sohra, ka ktien iakren bad ka ktien ia pule da kaba shim kylliang na kiwei pat ki ktien kiba kham riwspah.

I Bah H. Syiemlieh ha ka jingthoh *Philosophical and Moral Significance of the Folk Tales* I kdew ia ka bhah jong ka khana pateng kaba pynkhraw ia ka ktien bad ka pyrkhata ka pyrdain. Mynnyngkong eh ia ka niam ki longshwa manshwa la seng ha ka jingiadei markhmat bad U Trai Kynrad bad ka hok ka sot ba nylla. Hauien pat la mih shibun ki rukom knia kiba iapher na ka rukom leh niam ba nyngkong. Mynta pat ka jingwan lyngshop jong ki rukom pyrkhata nabar ha ka riam ka beit ka shong ka sah, bad ka rukom im jong kiwei pat ki briew, ka la pynbakla shibun ia ka rukom pyrkhata bad ryngkat bad ka jingwan rung ka khaiti ka pateng, ki jingsneng tymmen kiba ju ia iaid ryngkat bad ki khanapateng, ki la kylla blad bad ki la pyniap ia ka rukom imlang sahleng bad ka jingtbait jong ka jaidbynriew. Da ki khanapateng, ba u Khun Khasi u lai seng ia kawei ka jaidbynriew: lyngba ki khana pateng ngi iohi ia ki kam ba radbah bad ki kam phylla, ka khlieh ba proh bad u thylliej ba pnah ba ki dang kren.

I Bah R.T. Rymbai ha ka jingthoh *Criticism and its Role* I la kdew ba ka jingpeit pyrman bad ka jingstad bishar ka iarap ban pynkha ia ka Thoh ba biang kyrdan. Ki Nonghikai ba shisha ki long ki Nongpeit pyrman bakhraw tam kiba sngewthuh ia ka jingbiang bad jingduna jong ka kam. U Nongbishar U dei U 'riewtip lut, U Nongsaid bad nongpynshai ia ki jingmut ba rieh tam. U Nongthoh um dei ban sheptieng hynrei ban wad buit na kum kita, ban nangpynroi shuh shuh.

I Bah Oscar Wahlang ha ka *Short Stories and Novels*. I la kdew ia ka jingdonkam jong kane ka Subject. Ki kot ki dei ban phriang ym tang ha ki Skul hynrei sha baroh ki nongpule iakren ba ka Cinema bad ki kot Sur Cinema ki lah ban pynsniew lada ym synshar bha ia ki nongpule khamtam ban pyniap ia ka rukom pyrkhath Khasi. Dei ban khmih ba ki jingthoh ki don la ki rynieng pyrkhath kiba biang. ym tang na sla. Ki nongthoh Novel ki dei ban synshar bha ia la u khulom ban kdew kumno ki jingsniew ki trei stet katta katta na ki sorbah sha ki nongkyndong, kumno ki pyniap ia ka tipbriew bad kumno ki wanlam jingkulmar bun rukom.

I Bah E.M. Reade ha ka *Inadequacy of Drama*. I la kaew ba ki Khasi ki don la ki drama haduh mynta. Ka Theatre bad ka Stage ki dei ban long ki atiar ban pynpaw ia ka nongtymmen U Khasi ha ki phang ka rukom im, ka tem ka put ka Scene bad ka Plot. Ka Film bad ka Stage ki lah ban iarap shibun ban pynim pat ia ka Culture. Ki Khasi ki long kiba ieit ia ka kam Theatre bad don bun ki jaka ba ka Theatre, ka long kum kawei na ki bynta ka shnong ka thaw.

I Bah B.R. Kharlukhi, ha ka *New Fields of Poetry*, I la pyniapher ia ka jingithuh paw hapdeng ka *Absolute Dramatic Form* bad ka *Relative Dramatic Vision*. La iakren ba U Khasi u don la ka ain poetry bad dang dei ban pynbha ia ka Ka poetry ka dei ban biang ha ka dur ka dar, ka rukom sawa, ka rukom buh ktien bad ka jingithuh-paw. Ki phawar, ka kynnoh mynthi, bad ka rukom rwai myllung ha ka Duitara ka dang donkam shibun ka jingpynbha.

Ha ka *Art bad Literature* da I Mrs. A.D. Tham, la kdew ba ka rukom phah kyrwoh bad ksah, ka rukom phawar bad kynhoi ryngkat bad ka Sur, ka don ka jingiadei bad ka thoh. Ka rukom kren paidbah, ka ain thoh poetry, ka pnah thylliej, ki Sur tem bad ka Painting ki long kiba iadei kti lang. Ka rukom ot dur ha kane ka Ri ka dang donkam shibun ka jingpynroi.

Ha ka *Literature bad Music* da I Bah Victor G. Bareh, la kdew ba ka Duttara, ka long ka 'per sara ba khraw jong ka poetry. Ki skit ksing bun jait ruh ki iarap ban seng ia ka poetry Khasi. Ki Sur Mieng. Tangmuri bad Sharati ki don bun rukom. U Nongthoh jingrwai mynta u thoh shwa ia ka dkhoh bad hadien u buh ia ka sur jong ka. Kaba tem pynbrynrap da ki jingtem phareng palat kam lah satia ban iarap ban sei ia ka Sur Khasi bad ka rukom pynbud than da ka Guitar bad ki skit phareng, ka khang lad ia ka jingrwai Khasi nylla ban mih. Ha ki jingrwai, la sngew-donkam ban lum lut ia ki Sur na kylleng bad ban pynsah ia ki ha ka Staff Notation, namar ka sur ka long U Mawjam ba nyngkong ban tei ia ka jingrwai Khasi.

Ka Svmposium ka la sngewdei ban don ka jingleh bniah kaba khambha na ka bynta ka Thoh ka Tar bad khamtam ban wanlam shuh shuh ia kiei kiei kiba don ha ka nongtymmen ki bym pat mih madan haduh mynta.

Part V.

Circulars, Recommendation and Resolution

IMPLEMENTATION AND FOLLOW-UP

KA JINGPYNTREI KAM BAN TEI THYMMAI

- i. Ka Jinglamphrang
- ii. Ka jingpynbna jong ka Jingialang ki Nonghikai ;
- iii. Ki jingtyrwa ban pynriewspah shuh shuh ia ki Jinghikai ha ki Skul, Callege bad Universiry, sha ki bor baroh kiba synshar ia ki Unlversiry, Col-lege bad Skul
- vi. Ka jingiakut jong ka jingialang ki Nonghikai ban nangpynroi khambha ia ka ktien bad ka thoh ka tar:

i) Ka Jinglamphrang

Kane ka thup ka kynthup ia ki Jingtyrwa bad Jingiakut jong ka Jingialang ki Nonghikai kiba la wan shim ia ka Course. La sngewdonkam mar mar ban pyntrei kam ia kine ki jingtyrwa bad jingiakut baroh bad la kyrpad ia ki bor skul bad College ban pyntrei kam ia ki da kaba seibor lem bad ia buh kti ha kane ka kam ba don burom, ban pynlong ia ka Jinghikai ia ka Khasi kaba donbor bad trei kam ban pynnep ia ka khlieh bad pynkhrav ia ka mynsiem bad tei la ki sap bapher bapher jong ki phew hajar ki nongpule ha nongkyndong bad kumjuh ha ki nongsor. Ngi ngeit skhem ba baroh ki jingtrei shitom ki nonghikai ha kine ki liang, kin wallam ia u soh ka jingkmien bad jinghun, bad ka burom ia la ki Skul bad College bad ia la ka Jait ka Kynja. Bad kumba u myllung u rwai:—

“Sah beit ia u prek, hep
Ai na shata dar:
Tangon eh tain tain, hep
Myndang saw u nar.”

Sa shisien pat ngi tyrwa ia ki nongsynshar jong ki College, ki Skul bad 'Persara jingstad ban pyndonkam bha ia kane ka kot bad khamtam eh ki jingtyrwa ba ngi la buh ha kane ka thup.

La sngewdonkam ba kane ka kot kan iai sah kum ka Nongkynti jong ka ling skul bad college kum ka Nongiarap ba man ka sngi ia ki Nonghikai ia ka Khasi bad ki Nongpule kiba niewkor ia la ka Ktien bad ka Jait.

ii) Circular

Ka jingialang jong ki nonghikai Khasi ki Skul, College bad University kaba la long ha u Nailar, 8-16 tarik, ka la sngew dei ban phah ia ki **Jingai bad Jingtyrwa** jong ka sha ki skul bad ki college, baroh na ka bynta **ban pynroi bad pyniar ia ka jingtip shaphang la ka ktien bad ka Ri khnang** ba ki khynnah kin ioh **ka jingbsa jingpjiah bad jingsumar sukher** ha ka **rukom kaba dei bad ryntih**.

Ka Sub-Committee ba la thung kyrpang da katei ka Jingialang, ka la pynmih bad phah ia kine ki Jingtyrwa bad ka khmih lynti ban ioh ia ka jingiatrei lang na ki Nonghikai baroh bad ki Bor kiba haneng, ban pynroi shuh shuh ia ka phang Jinghikai ha ka Ktien—la—jong.

Ka jingialang ka phah ruh ia ka jingai Khublei ryngkat bad kitei ki jingrai bad ki jingtyrwa.

Khublei shibun.

Kiba burom ia phi,

Sd/- H. Syiemlieh,
Principal, Synod College.

Sd/- Mrs. A. D. Tham
Lady Keane Girls' College.

Sd/- A.W. Khonglam,
Shillong Govt. H gh School.

Sd/- A. Basaiawmoit,
Synod College.

Sd/- Miss R. Nongrum
St. Mary's School.

Sd/- B.R. Kharlukhi,
Sankardev College.

Sd/- B.C. Jyrwa,
Shillong College.

Sd/- H. Bareh,
Sub-Committee Convener
Sub-Committee

iii) Ka Jingtyrwa (Recommendation)

Ka Jingialang jong ki Nonghikai Khasi jong ki Skul, College bad University kaba la long naduh 9.8.76 haduh 19.8.76 ha University hapoh ka jingpyniaid jong ka Department of Continuing Education, ka la tyrwa kumne harum:—

1. Ba ka la dei ka por ban kham pynkhlain bad pynpliah ia ka jinghikai ia ka Khasi ha ki kyrdan pule baroh naduh primary haduh University khnang ban pynroi ia ka jingshemphang bad pyniar ia ka jingmut jingpyrkhat jong ki nongpule, kiba sah dien ha ka jingtip shaphang ka jinglong bad ka culture jong ka Jaid Bynriew Khasi
2. Ba ka rukom hikai ka dei ban long ba ki khynnah kiba pule kin nang ym tang ha kaba **pule, kynnoh, kren,** iatai bad iasaidnia, hynrei khamtam eh ba kin ioh ruh ia ka nongrim ban thoh ia ki lessons man ka por, kiba iadei bad ki jingsneng jingkraw, ki khana, ki jingtip bun rukom bad ki poetry bad kiwei ki thup kiba don ha ki kot pule. Kumta donkam ba ki khynnah kin ioh ia ki class la kumno kumno **Shisien Shibnai ha kin thoh kin batai, kin tai** ia ki jingkylli na ki lessons kiba ha ka kot pule jong ki bad ba ki **nonghikai kin pynbeit** bad kdew ia ki jingbakla jong uwei pa kawei na ki nongpule bad ban da ai da ki marks.
3. Ban pynproh ia ka jabieng ban pynnep bad pynstet ia ka pyrkhat pyrdain. la sngewdonkam ban ioh shibun ki rukom hikai kum kaba **thoh essay, substance,** composition bad buh ia ki intelligence test bad kiwei ki thup nabar ki kot pule hapoh class, la kumno kumno **man u bnai ban nujor, pyniapher** ia kiei kiei bad ban pynshongdor.
4. Ban don ka 'Comparative Study' (*Ka jingpynshongdor ba biang bad ia nujor*) ia ki Poetry, prose, essay, **khana-tang, jingphawar, jingdwai etc.,** kiba don ha ki kot pule ha ki kyrdan pule kiba pher khnang ba ka rukom

pule bad wad tynrai ia ki jingtip bapher bapher kan shong tynrai bad neh ha ka jingmut jong ki:

5. Ka jinghikai kam dei tang da kaba batai ktien beit hynrei khamtam da ka Kam bad ki **nuksa**, ki **Dur** bad ka jingpyndonkam tista da ki **Black Board** bad kiwei kiwei. Donkam ban wad ia ki Dur ki Dar, ki **nuksa**, ki Map bad pynbiang ia ki Jingdro (*drawing*) ha ka **Black-board** ban shon shap ia ka jingtip ha ki khynnah:
6. Ki khynnah ruh kim dei tang ban shu sngap, hynrei ban ioh lad de ban pyndonkam ia ki dkhot met, ki kti, ki khmat, ki shkor, ki shyntur da kaba iarap ia ki ban ioh teng teng ia ki **Jingkren**, **Jingiatainia**, bad ki **Dramatics** etc., Sngewdonkam ruh teng teng (*Arsien Shi Snem*) ban don ki kam trei kti kum ka Jingshna dur, Jingoh dur, Jinglehkai kiba pynpaw ia ki Mar ki Mata, ki Jingeriam ki Jingdeng, ki Atiarthma etc., bapher bapher jong ki Khasi hyndai bad mynta:
7. Ki nonghikai kin hap leh shitom da kaba ki wad jingtip na ki kot Khasi kiba **nabar ka Course** ban pyniar ia ka jingtip jong ki bad ban ai lut ia la ka **jingstad** khlem tyngkai sha ki khynnah:

Ka jingiarap kumba la kynthoh haneng kam dei tang ha ki por Examination, hynrei ban pynmih ruh ia ki **Tutorial bad ki Test** ba kyrpang man la ka teng, bad ba ki nonghikai kin iarap ban pyni ia ki jinglot ki khynnah, uwei pa kiwei, khnang ban seng nongrim ia ka rukom ban jubab bad batai ia ki Question man la ka por:

8. La shem ba bun ki khynnah ki kwah laitlan, bad la sngewdonkam ban teh ia ki sha ka **displine** da kaba pynieit, pynbang ia ka Subject ha ki dur bapher jong ka, da kaba iarap ba kin san lyngba ka jingbang ban Thoh bad Tai, ban bang ruh ia ki Unseen bad ki Intelligence Test. Kumta ka kam mardor ba haphang eh ka long ban pynmlen bad hikai ia ki khynnah ia ki **Intelligence test bad ki unseen**. Baroh ar ki dei ban iaid ryngkat.

Ki Intelligence Test kin iahap bad ka Geography, History, Culture, art, Literatures, Language, Political Science, Economy, Folklore, Society, Social Change ha ka Ri Khasi bad kiwei de ki tnat jingtip ia ka Jait bynriew jong ngi.

9. La sngewdonkam eh ban pyntrei kam ia kitei ki jing-tyrwa **ban pynstet ia ka jabieng** trei kam bad iarap ba ka jingtip kan shong nongrim na ka bynta ki khynnah Khasi jong ngi kiba dangsah dien ha ka jingstad khamtam haba ia nujor bad ki jaid bynriew ba kham iaid shaphrang. Ka jingthmu ba mardor eh jong ka Jinghikai skul bad College ka long ban sei bad pynmih kloi kloi ia ki khraw tyrpeng, ki khraw rynieng ka jingstad kiba la seng nongrim bha ialade ha ka buit ka bor bad kiba la san bad pura bha ha ka jingtip ia ka Ri bad ka pyrthei lyngba ki subject bapher jong ki. Ki khynnah ki dei ban sngewthuh bha shaphang kine ki mat harum:—
 - a. Ka jingiatrei lang;
 - b. Ka jingiasoh kti lang bad ka jingiatylli;
 - c. Ka kam khaii pateng, kam Karkhana bad ka jing-pynroi ia ka spah;
 - d. Ka jingwad bad jingshem thymmai;
 - e. Ka trei ka ktah bad kiwei ki kam trei kti;
 - f. Ka jingieit ia ka jaid bynriew bad la ka Ri bad ha ki liang ba ngim pat ioh ia kum kine ki subject.
10. Ba ki skul kin ialeh shitom bad thaw lad ban pynbiang ia ki tiar ki tar kum ki dur ki dar, "models" & exhibits", **ki map Khasi**, bad kiwei kiwei.

Ka jingialang ka la rai ruh ban phah ia kitei ki jing-tyrwa sha ki bor sorkar (State & District Council), ki nong-

mihkhmat (M.L.A. & M.D.C.), k skul bad college ba kin iarap ban pyntrei kam ia kitei ki jingtyrwa haneng.

1. Sd- H. Syiemlieh,
Principal, Synod College.
2. Sd- Mrs. A.D. Tham
Lady Keane Girls' College.
3. Sd/- A. Basaiawmoit,
Synod College.
4. Sd/- B.R. Kharlukhi
Sankardev College
5. Sd/- B.C. Jyrwa
Shillong College.
6. Sd/- A. W. Khonglam,
Shillong Govt. High School.
7. Sd/- Miss R. Nongrum
St. Mary's School.
8. Sd/- H. Bareh, Convener
Sub-Committee.

iv) Resolution

Ka jingialang jong ki Nonghikai Khasi Skul, College bad university kaba la long naduh 9.8.76 haduh 16.8.76 ha University, hapoh ka jingpyniaid jong ka Department of Continuing Education, ka la iakut kumne harum:—

1. Ba ki bor kiba halor kin thung noh ia ka Syllabus Committee na ka bynta ka jingpynbeit pynbiang ia ka jinghikai ia ka Khasi ha ki kyrdan pule skul kiba pher naduh primary haduh High School. Ka jingialang ka sngew ba kane ka Committce kan peit ban kynthup ha ka Syllabus ia kine ki jingai jingmut harum:—
 - (a) Ban pynrung ia ka kot *Jingsneng Tymmen* da u R.S. Berry ha ka kyrdan pule High School (Class VII & Class VIII):
 - (b) Ban pynduna noh ia ki bynta ia ki lynnong na ki *Phawer u Aesop*, da kaba jied tang ia kito ki lynnong kiba kham donkam bad kiba iadei bad ka kyrdan pule ki khynnah:
 - (c) Ba dei ban don noh ka jinghikai *Grammar* bad *Composition* ha ka Khasi ha ka rukom kaba kham sani naduh ka kyrdan Middle English ter ter bad ban pynioh ia ki kot pule kiba iadei bad kane:
 - (d) Ba ka jingjied ia ki kot pule Khasi bad ki lynnong ban pule ka dei ban long ha kata ka rukom ba kan pynpaw na kiei kiei kiba mynhyndai bad mynta:
 - (e) Ba shwa ban thaw ia ka Syllabus, ka Syllabus Committee kan shim jingmut na ki nonghikai Khasi (skul, College bad University). ki nongthohkot bad kiwei kiwei kiba don ka jingtip ia ka ktien Khasi, lyngba ki questionnaires:
2. Ba ki bor kiba halor kin pyrkhat noh ban pynlong ia ka Khasi, ka M.I.L. (Major Indian Language) ha ka kyrdan pule 'High School'.
3. Ban shon ia ki "Proceedings" bad ki "Papers" kiba la ioh ha kitei ki sngi bad ban kyrpad ia ka Sorkar Meghala-

ya bad North-Eastern Hill University ban iarap pisa na ka bynta kane. Ia kiei kiei kiba la shon yn phah sha baroh ki skul bad College kylleng ka ri.

4. La rai ban phah copy ia kine ki jingiakut sha ka Sorkar Meghalaya, N.E.H.U., bad Meghalaya Board of School Education.

1. Sd/- H. Syiemlich,
Principal, Synod College.

5. Sd/- B.R. Kharlukhi,
Sankardev College.

2. Sd/- Mrs. A.D. Tham,
Lady Keane Girls' College

6. Sd/- A.W. Khonglam,
Shillong Govt. High School.

3. Sd/- A. Basaiawmoit,
Synod College.

7. Sd/- Miss R. Nongrum,
St. Marys' School.

4. Sd/- B.C. Jyrwa,
Shillong College.

8. Sd/- H. Barch,
Convener,
Sub-Committee.

Resolution of Khasi Teachers and other Assembled Personages of the Extension Lecture Course on 9.8.76 to 16.8.76

1. That the higher authorities be moved to appoint a Syllabus Committee to modify and improve Khasi language at the different levels from the primary to the Secondary standard. The meeting was of the opinion that the syllabus committee so constituted, will kindly incorporate the following proposals: —

- (a) To include some pieces from *ka kot Jingsneng Tymmen* by R.S. Berry for High Schools (Classes VII & VIII):
- (b) To reduce the number of pieces from *ki Phawer u Aesop*, hitherto prescribed in the High Schools by including only those pieces which should be relevant with the students of the High Schools:
- (c) That there should be a special teaching in respect of grammar and composition in the language class, in a most systematic manner from middle level onward and to avail suitable books for this purpose:
- (d) The selection of books and chapters therefrom should as much as possible reflect the indigenous mentality and thinking and which bear good examples:
- (e) That before designing the new syllabus, a syllabus committee so appointed will please invite opinions from language teachers in Schools, Colleges and the University as well as writers and other persons who have acquired knowledge on the subject through the questionnaires.:

2. That the higher authorities will kindly consider to convert Khasi into M.I.L. (Major Indian Language) in the High School standard:

3. To publish the "Proceedings" and "Papers" as have been delivered during the Course and to request the Government of Meghalaya and the North-Eastern Hill University to extend financial assistance towards publication. Copies of the published report will be sent to all the schools and colleges in the Khasi Hills and Jaintia Hills Districts:

4. Resolved that a copy of the resolutions be sent to the Government of Meghalaya, NEHU and the Meghalaya Board of School Education.

Recommendation

1. That immediate steps be taken to improve teaching of Khasi from the primary up to the University level to increase the intelligence and widen the horizons of the pupils and students especially those who are still lagging behind in their knowledge about their own people:

2. That teaching should not confine itself only to reading, pronunciation, conversation and elocution but especially that the scholars in schools will obtain more idea by writing down their lessons as much frequent as possible on the themes relating to proverbs, folk-tales, other lessons both prose and poetry, etc. Tutorial class on these themes should be conducted at least once a month and the teachers should assist and advise each and every student to improve upon style and composition by allotting them marks:

3. To sharpen the minds and increase the wit, it has been felt necessary that frequent tutorials on the unseen including essays, substance and composition be conducted at least once a month. Similarly Intelligence Tests should be encouraged at least once a month:

4. Comparative Study among the various themes both poetry and prose should be undertaken as frequently as possible in order that understanding and digestion will increase systematically and thus cultivate diligence, analysis, synthesis and industry:

5. Teaching should not confine to lectures only but to make it practical, the use of black-boards, maps, charts, exhibits, motifs, models drawing and other teaching aids is recommended.

6. The students should not only be listening but should avail the use of other organs such as the hands, the eyes, the lips, the ears by involving them in conversation, debates, dramatics, etc. They may also be encouraged to display workmanship at least twice a year in several crafts and exhibits representing the weapons, costumes, ornaments and furniture which conform both to the past and the present:

7. The teachers have to work hard to collect the valuable information from the books outside their own course and to channelise it without reservation to the scholars:

8. It has been found that scholars are always disposed to a minimum study and to conform them with the true academic discipline, it has been necessary, therefore, to help them cultivate greater interest, by indulging them in writing down their lessons and by making use of the unseen and the Intelligence Test which should conform to the subjects such as Geography, History, Culture, Art, Literature, Language, Political Science, Economy, Folk-lore, Society, and Social Change of the State:

9. It has been felt necessary to augment these recommendations to increase the intellectual capacity and calibre of our young people in conformity with the paramount aim of education, to produce great men and women who have acquired a right foundation. The other topics with special emphasis are the following:—

- (a) Cooperation, (b) Integration, (c) Trade and Business, (d) Enquiry and Invention, (e) Business and Self-help principle and (f) Love of the nation.

10. That the schools should make best efforts to equip themselves with full teaching aids including maps, models and exhibits, drawing and photographic illustrations and others.

The meetings is of the opinion that these recommendations be sent to the Government, District Councils, M.L.As and M.D.Cs, schools and colleges towards expeditious implementation.

